

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, DECEMBER 7, 1898.

NEW SERIES, VOL. 1, No. 4.

Brief Mention.

"Cuba lies 130 miles South of Florida's mainland."

Cuba is 730 miles long and averages 80 wide.

The average temperature in Cuba is 77 degrees.

Cuba has been in Spanish slavery 400 years.

The native Indians of Cuba have been entirely destroyed.—*Ex.*

We highly appreciate the good opinion of Dr. Leavell. He is capable of judging.

Hon. Porter King, who recently visited Havana with Drs. Tichenor and Connally, says of our work in that city:

"The attendance at Sunday-school and church services was good, there being about 150 at Sunday-school and 500 at church. Dr. Diaz is ministering to the congregation at present."

Rev. T. J. Bailey preached at Vicksburg last Sunday. Our people there are in high glee over the coming of Dr. Sproule the first of next year.

We listened to an excellent sermon at Oxford Association, by Dr. A. A. Lomax, on the vicarious service of Christians. He is truly our "old man eloquent."

Rev. E. L. Wesson ministered to the saints at Corinth last Sunday. He may become pastor there. If so, a good preacher and a good church will be joined together.

Notice of the marriage of Miss Mary Phillips Hackett, daughter of Doctor and Mrs. Hackett, of Meridian, to Rev. Chas. G. Elliott, on last Thursday, has been received. We extend congratulations.

We had the pleasure of preaching last Sunday to the Crystal Springs people, while their pastor, Bro. F. W. Yarbrough, preached at Clinton. We enjoyed our visit very much. The Spirit of the Lord was in the worship, and it was good to be there.

"I am much pleased with the first issues of THE BAPTIST, and regard its establishment as marking an important era in our denominational work in the State.

Yours fraternally,

R. M. LEAVELL.

Cuba is the subject for this month for Woman's Missionary Union.

Washington Conference.

The committees appointed by the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention, met in joint session according to agreement in Washington, D. C., on the 23d day of November in the office of the president of Columbia University.

The following named brethren were present: Drs. B. L. Whitman, S. H. Green, A. S. Hobart, H. L. Morehouse and T. J. Morgan representing the Home Mission Society; Drs. H. McDonald, F. H. Kerfoot, W. W. Landrum, T. P. Bell, S. Y. Jameson and Hon. Joshua Levering, representing the Home Mission Board.

The principal matter for consideration by the Conference was to determine the relations of the two bodies in prosecuting work in the islands of Cuba and Porto Rico. After a full and frank discussion of the whole subject, the following preamble and resolution was unanimously agreed to:

Whereas, in the providence of God, Porto Rico has become a part of the United States territory, and Cuba has been brought under our temporary control, thus liberating these islands from the dominion of Spain; and

Whereas, there is an urgent call for the vigorous prosecution of evangelical missionary work among the people on these islands; therefore

Resolved, That in the opinion of this conference held this 23rd day of November, 1898, in the city of Washington, D. C., and representing two great Home Mission Societies of American Baptists, North and South, with a constituency of two and one-half million communicants, it is expedient that the following division of territory should be adopted by the territories represented, viz: That the American Baptist Home Mission Society should prosecute its work in the island of Porto Rico, and in the two eastern provinces of Cuba; while the Home Mission Board of the Southern Baptist Convention should prosecute its work in the

remaining provinces of the island of Cuba.

The adjustment of the relations of the bodies in their work in the Indian and Oklahoma Territories was fully considered, resulting in the unanimous passage of the following resolution:

Resolved, That it is the sense of this conference that there should be harmony among the Baptist workers in Indian Territory and Oklahoma, and we recommend that the Secretary of the Home Mission Board and of the Home Mission Society be requested to visit these Territories and seek a basis for such harmony with authority to associate with themselves brethren from adjoining States as advisers.

The Secretary was directed to furnish the above resolutions to the various denominational papers, with request to publish.

F. H. KERFOOT, Chairman.
S. Y. JAMESON, Secretary.

We enjoyed meeting with the Oxford Association on the first day of the session, December 1st. Rev. W. J. Hargis was chosen Moderator and J. D. Peacock, Secretary. At the request of the body we preached the introductory sermon.

There were 17 churches represented, reporting 57 baptisms; 8 churches not represented. Total membership reported, 1,285.

Water Valley, where the Association met, has a beautiful new church house well appointed, and out of debt, much to the credit of all the membership, but specially to the credit of Pastor Wesson and Deacon Z. D. Jennings.

Our stay was at the superb home of Bro. J. and it was delightful to be with his estimable family.

We see from the *Corinthian* that our esteemed young friend, Mr. Steel Park, at Corinth, died some days ago, from that frightful disease, dyptheria. We are greatly saddened at this report. He was a noble young man in every sense of the word. We extend our sympathy to the bereaved father and mother, Dr. J. S. and Mrs. Park. The loss of two noble sons in a little more than two years is a bereavement indeed.

Mrs. M. P. Lowrey Dead.

ON NARROW GAUGE TRAIN,
Dec. 2, 1898.

Dear Mother Searcy:

I was called back by telegram last night. My precious mother died this morning at 3:30. Of course I am reconciled, but I am sad beyond expression. I reached N. A. at 6 this a. m. I found Bro. McMillin on his way to conduct the funeral. Today I will stand by the coffin of the best friend I ever had or can have. A glorious life has closed. I thank God that I have you left. I know you will be a true mother to me.

Hastily,

W. T. L.

The above sad card speaks for itself.

With bowed head we say, "The will of the Lord be done." Thus has passed from earth to Paradise, one of the noblest specimens of Christian womanhood.

Few women have ever lived such a model life as did Sister Lowrey.

When young she gave her heart to God and her hand to Gen. M. P. Lowrey. To them were born six sons and five daughters, all of whom survive the noble father and mother. They are all Baptists, and all active Christians. And although no nobler man than Gen. Lowrey ever lived in our State, yet it was to the mother rather than the father, that this model family of children owe their trend and training.

For a quarter of a century Sister Lowrey has been the central figure of Blue Mountain College. Hundreds of young ladies, all over the country, will keep her memory fragrant. Her life went not out suddenly, as sets the sun behind a bank of clouds, but, like the morning star, paled away in the light of heaven. We extend to the bereaved ones our heartfelt sympathy.

PUBLISHERS expecting their books to be noticed in the columns of THE BAPTIST must send their specimen copies to this office, and not to correspondents of this paper. Do not neglect this if you want a notice in this paper.

The Future of Romanism.

Momentous changes are possible and probable in the near future in European affairs. If the Pope does not play a considerable part in the game, and use his waning power in effecting those changes or in modifying them, it will be no fault of his own. He is an Italian and he is a Romanist. Gradually for centuries his influence in Western Europe has been going into an eclipse. In utter helplessness he has seen Italy and France gradually, but surely slip from his grasp. Little by little they have lost the sense of allegiance to his authority and of obligation to his command. Sympathy for his mediæval claims is dead. He has been left petrified, fossilized, the mummy of an ancient system.

Within the last year Spain, most loyal of the sons of the church, has gone several grades down in the class of nations. Valuable islands which were wholly monopolized by bishops and priests have been brought into the atmosphere of a free government and a free Gospel. Worse than this loss, there has been a fearless examination in secular circles and a fearless criticism in the secular press of the evils of priestly rule. Corruption and illiteracy have been shown to be the legitimate product of an exclusive rule of Romanism.

This decadence of popularity can be measured in the falling off of Peter's price. Yearly the mercury has gone down, showing that the blind ardor of other days is losing its warmth. The modern pilgrimage is a holiday trip of sight-seeing and while the Pope performs the harmless and antiquated ceremony of blessing the pilgrims, these excursionists are scrutinizing his dress or studying the frescoed ceilings.

The restoration of the Pope's temporal power is no longer a possibility if it must come through the help or wish of his nearest neighbors. The decadence of monarchical institutions is a prophecy whose meaning the blind man of the ages has not failed at length to read.

As one has said in another connection, the Pope rides with his back to the locomotive, and he sees things only after he has passed them. Monarchy, in the papal sense, is gone. Individual freedom has come. It took a long time for the Vatican to commend the French Republic with a tardy and enforced recognition. A Pope can never

rule in religion after monarchies have ceased to exist.

To compensate for the loss he is suffering at home, the Pope has gone wooing in foreign lands.

That he hopes for much in America, is more than probable, in the way of sympathy and resources. Romanists have adopted the plan of stealing into office and influence. But the Pope is too wise, even if he does belong to the race of illiterate and narrow minded Italians, to suppose that he can get all he wants from America. Under present conditions, ultramontaniam will not grow in the United States.

For the fanatics who would fight to invest a spiritual tyrant with universal scepter, he must look eastward not westward. Even the Italians have outgrown his foolishness. His ideas and claims belong to the middle ages, they are oriental.

The schism which alienated the Greek church from the Roman, not only deprived Rome of half her wide territory, but it took away the very classes upon whose ignorance and superstition Rome must chiefly depend. Slight efforts have been made to win back the East, and these efforts will increase, as witness the fawn and flattery of the late encyclical. A few non-conformist sects have been welcomed back with pompous display, and the work of propagandism will be continued, with the hope of undermining and absorbing the Greek church. That body has always lacked homogeneity and courage, and more than likely a union will be effected. However, the result will be a backward step for Rome; for the West will be alienated.

The success of this attempted ecclesiastical conquest depends largely on political conditions. The present attitude of the parties concerned is well understood. Germany, Austria and Italy are on one side, with France and Russia on the other. The game is on and the Pope is watching for his opportunity. He hates Germany with an Italian hatred. He is cultivating discontent in Italy, and the financial ruin of the country affords him pleasing encouragement.

Russia might be willing to offer him a church and France give him a treasury, if he would wrest Italy from the Triple Alliance and carry it over as a return for these favors. The result might be his restoration to temporal power and the coveted humiliation of Germany. As to the permanent results of such an ecclesiastical re-adjustment

speculation has an open field. The polity and doctrine of the new aggregation would have to be modified so as to fit the eastern mind, or the combination would not hold. Romanism broke down first on its outer edges. The church proved itself too narrow in spirit and rule, to embrace the whole world. As long as it is Italian, it cannot be Catholic. The Russian church might be made a part of the Roman church for a time of political distress, but the union would destroy more in its inevitable dissolution, than it created in its enforced formation.

Unless a violent and altogether improbable revolution occurs in the world's advancement, Romanism must accept the situation and consent to gradual death. Judaism can survive as a religion, because it consents to be a personal matter, an individual faith and life. But has no past which it need hide, and no future for which it need scheme. Not so with Romanism. It has chained itself by the decree of infallibility, to a record that will sink it, and it has avowed a policy that makes it obnoxious to progress and liberty. It may make use of passing events to lift itself up now and then for a time, but there is no doubt of the issue. As a dominion it is a failure as long as it is less than universal.—*Central Baptist.*

Some Notions About "The Baptist"

She is a nice little lass, but rather young, one would think—judging from her size—to make her *debut* among the Baptist weeklies. But if her size is really an indication of her age, and not the result of some misfortune which stunted her growth, she is indeed courageous to start out so young, and if she is well cared for and not spoiled by flattery she will grow into an estimable woman.

That she is neat to a T. must be admitted; and her manners surpass many of her seniors. She converses well, too, even about hard names like BAPTIST, and big words like doctrine, and is as clear on temperance, education and missions as a corresponding secretary of a State Convention. In fact, she is a charming little lady, but too small. But if she is really young, and is well fed, she will grow. It would be a pity for her not to, for she will have to cope with Mrs. Examiner, Mrs. Standard, Mrs. Index, Mrs. Western Recorder and Miss

Texas Baptist Standard, and these are all women of size as well as note, and being under size, and young too, will subject her to many disadvantages. She must grow, and she will, if properly cared for.

What is the best growing food? One doctor says, "New born babes desire the sincere milk of the word that they may grow thereby"—but she is a young lady. Another prescribes meat for strength, so she must have milk to grow and meat to strengthen—real meat, not bone.

Then she must have some dainties too, but not too many, many a girl's health has been ruined by sweetmeats, pickles and taffy. And she must be well dressed. In these days of pride it is impossible for a young lady, though the most gifted, to be properly considered unless well dressed. She must dress similar to the rest in her circle, for, whether right or wrong, all of her class put the price either of themselves or their dress on every suit, and anybody can tell the quality of goods, if they are marked the same price. If our little lady is well cared for, well dressed, good mannered, healthy and versatile, she will certainly grow and become one of the leaders in her circle, but if she doesn't grow, but becomes dyspeptic so as to have to be doctored continually, poor thing! "It will be too bad."

But who is to feed her? Why, those whom she visits, of course. She is sent out every week, doesn't eat but one meal at home and that in a hurry, therefore her support, her health, her growth, her strength, her beauty and her manners all depend on the treatment she receives from her friends.

Treat her well, friends.

Give her your best.

And send home enough

To pay for her dress.

She is your representative. She shows what you are. In her success you succeed. In her failure you are injured. She who is cared for and supported by friends is a living witness to the character of her friends. E. L. W.

CLINTON, MISS., Nov. 28, '98.

Dear Baptist:

Hillman College is doing well. We have a splendid faculty and a fine school. Our boarding patronage will be double that of last year, and our school is much better in many respects.

You may put Hillman College down as on the up grade with plenty of power behind to keep it moving.

GEORGE WHARTON.

Blessings in Revileings.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matthew 5:11. To enter into the real and consistent interpretation of the Scriptures where they lay down such a law of life as this verse, is the difficult test of the Christian faith. So disagreeable in every phase as we see it, and so contrary to the laws of our taste, our likes and our ambitions. We cannot appreciate the just and righteous element of absolute truth that divine economy has established in such conduct of human beings. Only can faith, healthy, matured and vigorously exercised faith lay hold of and appreciate the fact of such teaching of our Bible. Experience through the integrity of our faith when tried on this line often confirms the certainty of this statement. Always the realization of this divine law is attended with a very precious nearness to Jesus. 'Tis when a Christian is called into the attitude of the reviled, the evil spoken against falsely, for the Lord's sake, he, the Christian, is very apt to have an intimate closeness to the Savior, that occasions that rejoicing promised and affirmed to be his portion. I conceive that my Lord in the very act of unfolding this truth to his disciples, early in the wondrous sermon on the mount drew himself tenderly and sympathetically near unto them; that he imparted to them a holy sense of his gracious fellowship for them in their hard lot in this world. Here he had called them aside from the world in their physical relations, which was only a sign of their spiritual removal from the world in its rules, ideas and hopes, and he had them unto himself alone—sitting with him in the very realms of the higher and holier life they were now to live—that life in which they found it to be blessed when they were evil spoken against. The carnal nature of man erects great barriers to the closeness with Christ, he so freely tenders to his people. "Come unto me," "take my yoke upon you," "ye shall find rest unto your souls." This is opposed by the world; it is cried down by the flesh. But the great Teacher, the friend of sinners. He who came to seek and save the lost, would draw men unto him, and that they might realize a new law, a law of rejoicing in that which the world regards as hard and ruinous, being reviled,

persecuted, etc. Yes, it seems hard indeed, when those you have trusted, loved, cherished friendship for; whose rejoicings you have participated in and whose sorrows you have eagerly appropriated to yourself; when they turn from you and begin to say all manner of evil against you falsely; but when it begins to season the heart into a sweet reliance on the Savior, and he sheds the rich perfume of his love into your soul the complexion of the scene changes, a blessedness is the golden fruitage thereof, a companionship with the Lord is experienced. It may be that this treatment is the only measure adapted to our peculiar mood and temper; sometimes to a state of heart that much praise and honor have unconsciously inwrought; a measure used to subdue this temper and bring us into close touch with Jesus in our daily walk. I can say that recently I have experienced the fullest degree of this Scripture meaning. On one side it has been dark and strange—yes, so hard and sad; long trusted friendship go like morning vapor, as interests change; but on the other side—thank God for that other side—the blessed communing with the Savior, the realized fact that it is him alone we can trust, absolute, and from him we are sustained. L. M. STONE.

GULFPORT, MISS., Nov. 26, 1898.

Rev. J. B. Searcy, Editor the "Baptist."

DEAR BRO.—We Baptist people of Gulfport, Miss., about ten in number, are making an earnest effort to build for ourselves a church house; and as there are so few of us, we are forced to appeal to the Baptists at large for aid.

Our town at this date has no church building of any kind, and seeing the glaring necessity for such improvement, we are forced to ask all who are in sympathy with our cause, to lend us a helping hand.

You cannot imagine the importance of this work, lest you could place yourselves with us, a few months. In our weakness we can do but little, but with your help, we may be enabled to accomplish much. Please help us, Dear Brother, through the medium of your valuable paper. Any amount will be thankfully received.

Help us to build up the Master's cause. Help us to hold out a beacon light to the weary, shipwrecked souls about us. Help the

weak that you yourselves be strong.

Address all communications or remittances to Mrs. Eva McDaniel, church treasurer; or to the Rev. Joseph Jacobs, pastor in charge, Gulfport, Miss.

[We commend this as a worthy object of the contributions of the denominations.—Ed.]

Welcome!

Dear Dr. Searcy:

The initial number of THE BAPTIST reached me this evening, much to my delight. And, by the way, I see you have one of my texts as a motto—"Be ye steadfast, unmovable, always abounding in the work of the Lord." But then there are many other preachers in the State who can say the same.

How strange and dull Baptist affairs in Mississippi have seemed for the past few weeks. The whole machinery appeared to be at a stand-still, and there was a great calm. But now the steam is on once more and the wheels are moving.

I welcome THE BAPTIST and shall do all I can to extend its circulation among our people. May you and my friend Bailey be greatly blessed in your worthy work.

Fraternally,

T. C. SCHILLING.

Gillsburg, Nov. 17.

Farewell Sermon.

On Wednesday night, the 23rd inst., Dr. Oscar Haywood preached his farewell sermon, as pastor of the West Point church. The house was packed with his many friends and admirers to listen with deep regret to his farewell. The sermon was rich in gospel truth, and delivered with unusual earnestness and pathos.

After the sermon Hon. A. F. Fox, in a very appropriate address, presented Dr. Haywood with a cane, donated by the young men of the town, not members of the Baptist church, as a token of their love and esteem.

Next, Bro. T. C. Kimbrough, a promising young lawyer, on behalf of the church, presented a handsome silver set in very appropriate remarks.

Next, Rev. G. E. Chandler, pastor of the Presbyterian church, spoke in behalf of the other churches and their pastors, as to the Christian love and harmony which had so beautifully characterized their co-operation in church work.

The service was appropriate and well rendered. After singing "God be with you till we meet again," and the benediction, the handshaking and expressions of regret at his leaving was truly affecting.

Many good wishes and earnest prayers go with him to Jackson, Tenn., his new field of labor.

M. V. N.

West Point, Miss., Nov. 23, 1898.

Dear Baptist:

Enclosed find Post Office Money Order for \$2.65, sixty five cents of which pay my account with the *Layman*, for the rest send me THE BAPTIST.

God bless THE BAPTIST! And may every Baptist in the State bless themselves and THE BAPTIST by reading and paying for it.

Yours in the work,

W. H. THOMPSON.

Program.

Fifth Sunday Meeting Union Association, to be held at Rodney, Miss., fifth Sunday of January next:

1. Saturday, 10 A. M. Song and prayer, 30 minutes, by J. W. Walters.

2. To what extent should we give of our means to the gospel? J. C. Schultz, D. T. Martin, S. R. Young.

AFTERNOON.

3. Song and prayer 1:30-2 by J. S. McPherson.

4. Is it according to the Scriptures for a Baptist church to receive as valid baptism administered by any other denomination? J. C. Dove, J. J. Embry, J. S. Bailey.

5. Exegesis on Genesis 6:6, and 1st Samuel 15:29. John Thompson, G. W. Farmer.

6. Sermon Saturday night.

SUNDAY MORNING.

7. Song and prayer 9:30-10 by G. W. Foster.

8. Thirty minute addresses: (1) Origin of Sunday Schools and their relation to church work; John Thompson.

(2) Superior qualification for a Sunday School teacher—name and discuss it; S. R. Young.

9. Sermon at eleven.

AFTERNOON.

10. Song and prayer 1:30-2 by W. B. Thompson; then an hour's open meeting in which any who may shall speak of personal experiences in the Christian life, of God's providences, His love, etc.

S. R. YOUNG,

JOHN THOMPSON,

J. E. PHILLIPS,

The Winona Church.

I present herewith a record of four year's work done by the Winona Baptist Church. This is justifiable from two considerations.

1st. For the encouragement of its own members. All need encouragement, for none are without their difficulties and discouragements. It is allowable to dwell upon past achievements only so long and so far as will be helpful to us. If we allow success to lull us into inactivity and repose, it will become a hindrance to further progress; but, if we dwell upon it for the enlightenment and inspiration it furnishes, such an exercise cannot fail to stimulate and strengthen us.

2nd. For its exemplary force. It cannot be wrong for us in a modest way to let others know what under God we are doing. "And let us consider one another to provoke unto love and good works." A knowledge of the faithfulness of one has many times aroused and stimulated others to similar deeds. To parade our works is wrong, and meets just condemnations in God's word. To speak of them, giving God all the glory, is to advertise God's power and to glorify his name. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

TABULAR STATEMENT.

1894—Members received, 23; salary, \$450; missions, \$94; home uses, \$76; total, \$620.

1895—Members received, 37; salary, \$761; missions, \$191; home uses, \$136; total, \$1,118.

1896—Members received, 14; salary, \$817; missions, \$398; home uses, \$100; total, \$1,315.

1897—Members received, 15; salary, \$856; missions, \$507; home uses, \$190; total, 1,735.

Totals—Members received, 89; salary, \$2,884; missions, \$1,190; home uses, \$1,732; grand total, \$5,806.

This shows an annual average aggregate of \$1,271. In 1894, the church had preaching only two Lord's days in each month. In January 1896 it went to full time. An examination of the per cent. of growth in missions is interesting. The increase from 1894 to 1895 is 101 per cent; from 1895 to 1896, 108 per cent; from 1896 to 1897, 28 per cent; and the increase from 1894 to 1897, 428 per cent. During this time, the church has put in new books, pulpit set, carpet

and pews. The church has a weekly prayer meeting, Ladies' Society, Sunday-School and B. Y. P. U., all in a flourishing condition.

Twenty years ago this church was a mission station. The old State Board never perhaps did a wiser thing than to put this church on its feet. Similar examples exist all over the state. Let the churches rally to the support of this Board.

T. J. BAILEY.

Am I a Christian?

Young Christians are not infrequently disturbed about their religious life. They do not experience what they hear the older Christians relate. They do not enjoy the Bible as some dear old saint does. In fact, if they were to tell the truth right out they would confess that Bible reading was somewhat irksome to them. Nor do they find the joy in prayer and in attendance upon religious services of which they hear others speak. As a consequence, they are disturbed and are afraid that they never were converted and that to retain a place in the church is to act the part of a hypocrite.

Such persons should remember that Christian experience is the result of growth and faithful service. Conversion no more guarantees rich experiences than does the simple planting of seed insure a bountiful harvest. There must be careful and protracted cultivation. Instead of being anxious about their conversion, and fearful lest they are acting the part of hypocrites, let them determine that as a matter of principle they will do faithfully whatever they know to be Christian duty, and seek in all things to submit their lives to Jesus Christ. Thus doubts will disappear and Christ will become a living power in the church.—*Our Young People.*

Hog Killing—Meat Curing.

Kill first good spell about December 1. The meat will cut out better if left over at night; but if the weather is not very cold (at same day killed (this enables the meat to get cool quicker) and spread, if possible, out of doors. Let it stay spread out not less than two nights, if the meat is small, but three nights if large. To save meat all the animal heat must be out before salting away. By this plan you can save meat when it is not very cold. If there should be danger of flies during the day,

put the meat away or cover it well during the day, and spread again at night. Large meat will freeze on the outside before it cools through, and if salted away too soon will be sure to spoil. Put on plenty of salt. Much meat is often lost because too little salt is used. The refuse salt can be used for stock, and is no loss. Small meat will take sufficient salt in three weeks, and from that time on, according to size, to six weeks for large meat. Pack the different sizes together so they can be taken out at the proper time.

When ready to hang take the joints and wash them off well with warm water and cloth, and stand them up to drain, or better, perhaps, wipe them off; but while damp dust them well on the flesh side and hocks with powdered borax and hang up to dry. The sides need no borax, as bugs never infest them. Smoke is only needed to keep off flies till the meat is dry. A cool, dry day is best to hang. A yeast powder can or such thing, with small holes punched in the top, is good to use, and only have the can partly filled at a time. Warm the water to wash the meat, in large pot, and keep a little fire under to keep warm. The meat dries quicker and keeps better and drier to be well washed. When the meat is well dusted with borax it need not be packed away, as is usually done, but can remain hanging till needed for use. It will get damp, more or less, packed away, and this is not well.

A MISSISSIPPI SUBSCRIBER,
in Home and Farm.

Work.

Work is the law of human existence. A man shows what he is by what he does. There are but two classes—those who do the work of life and those who dodge. The doers are God's problem; the dodgers are the devil's hirelings. The honest toiler, be he hod-carrier or the nation's chief Executive, glorifies God and honors humanity. The lazy idler disgraces his Maker and dishonors his race. It is not labor, but the want of it, that brings anxiety and suffering. It is not work, but the refusal to do it, that afflicts the indolent with poverty. The honest man who is willing to toil, but can find no employment, is a worthy object of pity and charity. The dishonest idler who could have employment and fair wages for the asking, but persists in doing nothing and

leaves his dependent ones to suffer, merits the execration of society, a berth in the work-house, and a diet of bread and water. Labor is man's natural condition and a great blessing to the race. By labor men not only build houses, homes, and fortunes, but, what is far better, life and character. God has designed that through honorable toil men shall build their individual, personal, spiritual life up into nobility of character. He who expects to achieve happiness through and by idleness and constant recreation will sooner or later find himself landed in a fool's paradise. Money is a convenient thing to have, but energy, character and brains are far better. The former may be inherited, but the latter can be acquired only by honest toil. In the very nature of things, the man who works is blessed, while the man who is too lazy to work is cursed.—*Religious Telescope.*

The "Old Maid" Question Solved.

The professor of natural science at Ann Arbor was discussing the process of fertilizing plants by means of insects carrying the pollen from one plant to another, and to amuse them told how the old maids were the ultimate cause of it all.

The bumble bees carry the pollen; the field mice eat the bumble bees; therefore the more field mice, the fewer bumble bees and the less pollen and variation of plants. But cats devour field mice, and old maids protect cats. Therefore, the more old maids, the more cats, the more cats fewer mice, and more bumble bees.

On our return from the Ark. Convention, we came over "the old reliable" Memphis and Little Rock road. This is the short line, and quick time, route to Little Rock.

We were specially impressed with the politeness of the conductor. It is so nice to travel with gentlemen.

Our exchanges are very complimentary but our space will not allow us to reproduce what they say. We are very thankful to them however, and will strive to merit the compliments.

A facetious boy asked one of his playmates how a hardware dealer differed from a bootmaker. The latter replied somewhat puzzled, "Give it up." "Why, because the one sold nails, and the other nailed soles," was the reply.—*Selected.*

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
CRYSTAL SPRINGS, MISS.

The Interrupted Teacher.

BY LIDA E. ROBERTSON.

Not the interruptions that occur in one's class, but those that fling themselves into the path of a teacher's daily life, and upset the most ardent methods of study and the most persistent plans mapped out for conscientious preparation of one's lesson, is what I wish to speak of. One may start out on Monday morning with the most vigilant earnestness to apply diligent study toward the thorough preparation of one's lesson for the forthcoming Sabbath-day's teaching, and see cherished plans day by day fall into dissolution from the most unlooked-for interruptions until the whole week has slipped by, and Saturday night finds one routed and heartsick over the failure to accomplish the longed-for application necessary for wide-awake preparation.

Those who lead professional lives of study may feel a tinge of impatient censure toward those who allow themselves to be interrupted and turned away from so important a duty as "proper preparation." They may have their habits of study so methodic that interruptions are not probable, indeed not allowed. But the great mass of Sunday-School teachers lead busy practical lives, and "study" is a thing apart, and has to be dovetailed into the midst of these practical duties, and sought for between the duties and demands of active daily life.

A glimpse is given here of a teacher's outside interruptions—that is, apart from her home duties—with the hope that it may encourage others who see their own best-laid plans for conscientious study of the lesson thwarted and shattered.

Monday morning, before breakfast, she picked up *The Sunday School Times*, in order to begin with an early start for the week's preparation of the lesson. Only a few paragraphs had been read, when the servant announced that a neighbor's little boy wished to speak with her. He bore a message from his school teacher asking for the price and address of a certain method for drawing. It was given. Then the news boy appeared to collect the weekly amount for his paper, to which an absent

member of the family had subscribed. He was attended to. Later a crude note, scratched upon a scrap of paper by a mother's loving hand, asked the loan of a pink ribbon sash for her only young daughter to wear at the public-school exhibition, as she was on the program. The sash had to be hunted up and placed in a box to ward off the crumpling from the restless fingers of her rollicking little son whom she had sent for it. He had a little comrade with him whom he introduced with; "I'm going to bring him to Sunday-School, if I can get him to come." She shook hands with the child, and said to him: "How happy I will be to have you in my class too!" In a boy's shy way, he crooked his head to one side, and, eyeing her very critically as he nervously twirled his hat, he answered, "I'm coming, if mother will let me." Afterward a girl from the mission Sunday-School came for her to buy four chickens which she herself had raised, and the teacher graciously did so.

Dinner-time came without an interval of leisure for her to return to her study-table and pick up again the paper laid by before breakfast.

After dinner she felt that no one would venture out in the heat of the summer sun, so she could reliably count upon no afternoon interruption. She made an eager seizure of the paper, but, after two sentences, the bell announced the presence of a penniless convalescent lad of the church from the city hospital. Before he left, a little fellow of ten, from next door, appeared to borrow some more "advanced drawing-cards." His father is blind, and the family find life a hard struggle. He and the teacher are great chums, so she excused herself to the convalescent until she could search for the cards for the enthusiastic and industrious young artist; a few minutes later he was merrily skipping and whistling down the street.

Then a bouquet of handsome flowers had to be sent to a young graduate, to whom the occasion meant so much in which he was to receive his diploma.

When the sun sank below the horizon, and the twilight faded into darkness, the teacher settled herself beside her lamp to procure the study which she had futilely clutched at all the day long, but the neighbors dropped in to spend the evening, so at half-after ten

o'clock she actually resumed her perusal of the lesson-paper.

In the seeming "interruptions" to a teacher's actual study, there are lessons more patent and effectual than all of the very best laid schemes for study and preparation for the class recitation. They are the little side-lights of opportunity which the Master sends as a "teacher's guide," as "helps" to make the messages of light a living, throbbing actuality in the lives of those about us. They are the tests of "physician, heal thyself," thrust into a teacher's life to swing him out and away from enthusiastic, chimerical "theory."

Had the teacher chained herself to an inflexible plan of study in papers and books to the exclusion of the study of pulsating human folk, a valuable day's lessons would have been lost forever. If the poor mother had not bothered her for the loan of the "pink sash," the teacher would have had no "new scholar" the next Sunday. If she had refused to see the children on account of her "studies," she would not have seen the strange child and won him to her class.

Her moment's chat with the newsboy afforded a privilege to impress Christian frankness and honesty. In returning the change, he made a mistake and handed it all back. She did not discover it until he had gotten out of the gate. She called lustily to him to return, and, as he ran up the steps in surprise, she smilingly said, "Between us, you cheated yourself," and handed him his money. He was only a boy, and when he returned to the office, and his money and book did not tally, suspicion dark and unjust would have lurked against him. She said, "This is a lesson for both of us to be more particular." He thanked her warmly as he hurried off with his other papers. No class-teaching would ever afford such a chance to impress a real lesson like that upon a boy's life.

Then the time bestowed upon the convalescent from the hospital was made rich in fruitful lessons cited by him of the vicissitudes, sufferings, degradation, and calamities that enter into lives unknown to us.

In the manifold interruptions to actual study which beset the feet and time of all busy practical Sunday-School teachers, let them vigilantly seek to find the Master's hand in them, sent as self-tests to teach us the way more perfectly, so that we can re-teach it in our

words, because we have learned it through our deeds. Faith without works is dead, and so is "study," without accompanying vivifying reality yoked with it.

November 24th 1898.

"The first Sunday-School was organized by a Baptist, member of Prescott Street Baptist church, London, at a Tavern at the poultry. Abram Boothe afterwards pastor. This was before Robert Raikes ever organized his secular school," so says, Ford's Christian Repository, October 1888, Vol. XLIV.

Yours, etc,
W. A. C.

Questions and Answers.

The following questions were sent to Bro. Sproles and he joins with us in the answers:

"Brother Sproles, knowing that you are among the best posted Baptists in the State, I want to ask you a few questions:

1st. Can a deacon resign? Give scripture if any. I failed to find it.

2d. Has a church a right to prefer charges if he is not discharging or refusing to discharge his duty? Give scripture.

3d. Has a brother holding a letter of dismission a right to vote in conference?

Z. C. HERRIN."

1st. "Can a deacon resign?" Yes. Whatever scripture or reason would authorize a minister to resign, would authorize a deacon to resign. As to scripture proof see 1st Cor. 14:26.

"Let all things be done unto edifying." The word "edify" means to build up.

One of the important factors in building up a church is a good deacon. And deacons that are only such in name ought to resign.

The word *deacon* means "servant" and the man that does not serve the interest of the church cannot be a scriptural *deacon*.

2d. Answer: Yes. If the deacon is not discharging his duty or refuses to discharge his duty he is violating the scripture cited above. Also Eph. 4:12.

3d. Yes. He is a member till "joined to another church of the same faith and order." He is amenable to the church for his conduct, and is certainly entitled to all the immunities and privileges—including voting.

It is much easier to be contented without wealth than it is without a clear conscience.

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1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the *Home and Farm* one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them *The Weekly Commercial Appeal* one year.

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40 years success in the South, proves Hughes' Tonic a great remedy for Chills and Malarial Fever. Better than Quinine. Guaranteed, try it. At Druggists, 50c, and \$1.00 bottles.

Our Pulpit.

Thanksgiving Sermon.

BY J. B. SEARCY, D. D.

[Preached at Jackson, Miss., Nov. 24th, 1898.]

For our harvests safe ingathered,
For our golden store of wheat,
For the cornlands and the vinelands,
For the flowers upspringing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By thy bounty full and flowing,
Take our praise this joyful day.

For the dangers to the nation,
Warded hence by sovereign love,
For the country, strong and hopeful,
Songs arise to God above.

Never people called and chosen
Had such loving kindness shown
As this people, God-defended?
Therefore, praises to the throne!

For our dear ones lifted higher
Through the darkness to the light,
Ours to love and ours to cherish
In dear memory, beyond sight,
For our kindred and acquaintance
In thy heaven who safely stay,
We uplift our psalms of triumph,
Lord, on this Thanksgiving Day.

—MARGARET E. SONGSTER.

"What shall I render unto the Lord for all his benefits toward me?" He answers: "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."—Psalms 116, 12-17.

Ingratitude is the meanest trait of depraved nature. No one loves, or feels like helping an ingrate. If God did not enjoin thanksgiving upon us still we ought to observe it upon the principle that we thank men for gifts and kindnesses to us, although they do not make the thanks a condition of the gift.

But the Lord has given us abundant evidence in his word, both in Old Testament and the New, that with the sacrifice of thanksgiving he is well pleased. He says in the 50th Psalm, "Offer unto God thanksgiving and pay thy vows to the Most High," and in Psalms 92nd, "It is a good thing to give thanks unto the Lord; and to sing praises unto thy name O Most High." And Paul says, Thessalonians 5:18, "In everything give thanks for this is the will of God in Christ Jesus concerning you." In our text David asks the question, "What shall I render unto the Lord for all his benefits toward me?" He feels grateful to God for his multiplied blessings. They are more than can be numbered and he is anxious to make some suitable acknowledgment to God for them. What shall I render to God?

Doubtless the Holy Spirit suggested to him the answer, and therefore he said, "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord."

Actuated by the same feeling that prompted the Psalmist we ought to come before the Lord with thanksgiving. I am glad that our government, through its highest functionaries, recognizes the fact that it is right to give thanks to God for his abundant blessings upon us as a people, and that he has, in accordance with a comparatively recent, but highly commendable, custom, designated a day of national thanksgiving—this is that day. Not that every day should not be a thanksgiving day, but it is well to have one great day in the years for thanks. We have many things for which we should give God thanks today.

First, we should thank God for the good health of our people. Within the past year in some localities epidemics of infectious diseases have made their appearance, and our people have been filled with great alarm, but God has been very merciful, and even those who were stricken, for the most part, had a very mild type of the malady. We should thank God that the infection has been confined to so narrow a limit, and that now our nation is in health.

Second, We should thank God for peace. In the early spring the war clouds rose, dense and dark, and an army and navy were mobilized in a few months that astonished all the powers of the earth. The main causes for the war was the humane, and the Maine and humanity demanded that we should break the shackles of our brethren in sight of our shores. But we were loth to undertake it. War is expensive and Wall Street did not like to invest in it.

This fact was shown very graphically by a cartoon in the Commercial Appeal last spring. The American Eagle was muzzled and chained around the wings and legs and Mark Hannah standing by saying, "Now fight, you fool, you." But when the Maine went down our nation came up, and said "Cuba must be liberated." Who ever heard of a war of such gigantic proportions with so short a roll of casualties?

Dewey at Manila, and Schley at Santiago, destroyed two of the strongest Spanish fleets—the former without the loss of a man and the latter with only a few. This is the Lord's doing, and it seems marvelous in our eyes. The war is over, and new fields are thrown open for the gospel to be preached to these priest-ridden nations. We should thank God for this peace, and these open doors.

Third, we should thank God for prosperity. Our harvests have been abundant, our commerce has been large and unparalleled. Our exports have exceeded our imports in greater degree than ever before in our history. True, people say "hard times," but I have heard that cry all my life.

Some people wear glasses of a certain color—blue, if you please—and everything to them looks blue. They always have the blues. True, cotton is distressingly low, but cotton is no longer king. What Georgia, and North and South Carolinians have done in manufactures can be done throughout the South, and the South is destined to be the richest section in the world. Our churches, schools and colleges, have been greatly prospered. We have so much for which to thank God.

Pithy Points.

BY ST. CLAIR LAWRENCE.

The closer God's children get to the Heavenly Father the closer they get to one another evermore.

If you are trying to teach your children to be good, walking right beats talking right out of sight.

The stingy church member often tries to excuse his meanness by talking about charity beginning at home.

If you would meet a pleasant solute put a smile on your face in taking your morning walk.

A soul shriveled up in stinginess to the dimensions of an empty bladder, may be inflated by egotism to look like a great balloon.

If we claim to love the cause of religion the world expects us to do something more than cry "amen" when the preacher prays for the heathen.

If you think long about how the rabbit should be cooked before you shoot, some other sportsman is likely to bag the game.

It makes a little man no bigger to elevate him—the higher he is lifted up the smaller he looks.

Religion is the only antidote ever discovered for the relief of a genuine case of unadulterated laziness.

TEMPERANCE.

Invocation.

BY C. C. CARROLL.

The heart is weak, temptation strong,
Show pity, Lord;
The flesh availeth not with wrong,
The deed is quick, repentance long,
O Lord, forgive!

We suffer much for what hath been,
Show pity, Lord;
The cup is bitter, deep within
We found there hid the dregs of sin,
O Lord, forgive!

We cannot plead we could not see,
Show pity, Lord;
Our eyes were open, we did not flee,
And now, afraid, we come to Thee,
O Lord, forgive!

In weakness, Lord, we now repent,
Show pity, Lord;
For sake of Him Thy love hath sent,
The sinner's plea to the Omnipotent,
O Lord, forgive!

Unworthy we before The bow,
Show pity, Lord;
We oft have called as we call now,
To Thee we've broken every vow,
O Lord, forgive!

Too sinful, Lord, to be Thine own,
Show pity, Lord;
Aliens far in the dark alone,
Deserving all the woe we've known,
O Lord, forgive!

Of pardon, Lord, most, most unmeet,
Show pity, Lord;
Deserving death our souls to greet,
And yet in anguish at Thy feet,
Lord God, forgive!

—Baptist Standard.

Wide-Eyed, But Stone Blind.

That is what John G. Woolley says is the trouble with the masses of the Christian people today. He says, on the dangers and horrors of the rum traffic, they are wide-eyed but stone blind. Read his words as taken from his recent address delivered at the International Convention of the Young People's Christian Union at Saratoga. He said: "London fog was never denser than the popular misapprehension of the drink question. Not long ago I was in conversation with a lady who evidently thought to show me a politeness by asking about the progress of what she called 'temperance.' She spoke as one might mention a new orchid she had heard of, but never seen; and by her knee her little boy was clinging, rosy and lusty, and fine. 'It must be dreadful work,' she said; 'but I have no personal interest in it, and so I don't keep informed about it; there has never been a drunkard in our family on either side.' She was a moral somnambulist, wide-eyed but stone blind, walking along the eaves of Tophet with her child. I woke

her, as in duty bound, by saying: 'Madam, how do you know but that this boy will be a drunkard? My mother was as good and as beautiful as you are, and our home was far more beautiful than this of yours; my father's blood ran pure as any in your husband's family or your own, and they were as loving and as tender and as careful as you can be; but when the natural and honorable griefs and losses of the world had beaten them with many stripes, but left them family pride and an untarnished name and an only son whom their united love clothed upon as with a garment of immunity against defilement, the saloon came and took all; and the only bit of land I own today, at a mid-life of ceaseless labor, is a little square of cemetery hillside, where they lie with their broken hearts, waiting for whatever possible joy may be requited to them at the last.' Before I had finished, her bosom was heaving with tumultuous breathing, and her eyes were pitiful with unshed tears, and snatching the boy to her heart, she said: 'Forgive me! forgive me! I had no thought!'

—Religious Telescope.

A Drunkard's Will.

A dying drunkard, in Oswego, N. Y., left the following as his "last will and testament":

"I leave to society a ruined character, a wretched example, and a memory that will soon rot. I leave to my parents as much sorrow as they can, in their feeble state, bear. I leave to my brothers and sisters as much shame and mortification as I can bring on them. I leave to my wife a broken heart and a life of shame. I leave to each of my children poverty, ignorance, a low character, and a remembrance that their father filled a drunkard's grave."

Ye patrons of the saloon, is this the "will and testament" you are writing out each day for your wife and children? Shame upon you to leave them such a disgraceful inheritance! Where is your manhood? Where is your love for your family! Where is your honor and nobility? Are you selling it to the saloon-keeper?

When the writer of this sat in the office last Wednesday looking over the copy for the "Frozen Truth" an honest looking workman came in, and, in the course of conversation with the clerk in the office, said: "I used to patronize the saloons, I drank regularly; but I soon learned that I could not sup-

port the saloons and support my family, too. I could not drink and provide for the wants of my family as I should, and so I quit drinking, and I left off patronizing saloons."—Ex.

The Spirit of Service.

REV. WALTER B. VASSAR.

Little can be done of lasting value to the Church of Christ, only as the effort is prompted by the spirit of service. Many of the ordinary tasks of life can be performed, though there may be little heart in its doing, but even this is never best. But in our work for our Master the giving our heart to it is the heart of the matter. It is no play upon words to speak of a hearty service as a heart service, and what the early Christians saw of this truth, and one of the Apostles wrote in his letter, is a great demand upon us at the close of our century, as it was the privilege of brethren to whom the Apostle wrote: Doing it heartily as unto the Lord.

And through all the ages of the church men and women have not been wanting who have given us a bright example of the thought. It would appear that the Holy Spirit, in order that we go not astray in so important a matter had taken pains that we be not without the example to enforce the precept.

All who have read that widely circulated little volume, "The Fight of Faith," setting forth the labors of one familiarly known as Uncle John Vassar, must have felt in the reading that much of the success of the worker was due to the spirit of the service. A phenomenal life it was which could win a hundred thousand souls to Jesus, no natural endowments can by any possibility account for it. A modest man, who would be ill at ease if his name were mentioned in connection with any work, can not be charged with accomplishing his work through any personal magnetism. But the spirit of service so evident in every word and act made him open doors of usefulness such as we all might enter, if we only knew the secret of the Lord.

Two or three illustrations out of this life may serve to show our thought. A pastor in New England says: "In ten minutes after Uncle John had left the train, coming to my field to aid me he won the heart of a blacksmith in our place, one of whom I had failed to reach with any gospel message, but

Mr. Vassar at once passed from the train to the shop of the smith, and to my amazement I saw the smith put down the foot of the horse he was shoeing and go with this "winner of souls to a place behind the forge that they might pray together." This pastor had never seen any thing after this fashion, but it might be witnessed every day and we have some part in so blessed a work if we were possessed of such a heart. It is in this way we may conquer opposition by our transparent lives, and by the omnipotence of love.

During our Civil War this servant of Christ, whose meat was to do his Master's will, was invited to mess at the chaplain's tent. There was a regret on the part of the one extending the invitation when he recalled that at that dinner in all probability there would also be present a profane colonel who would resent any who would presume to take interest in his soul. But the dinner came, and the soul-winner was seated by the side of the soul to be won, and to the chaplain's great surprise not one uncivil word escaped at the other times profane lips, though the entire hour of dining was taken up with the matter of "the great salvation." And at the close of the interview the colonel proposed showing Mr. Vassar about among the men and spent the afternoon in his company introducing him in the tents, saying: "Here is a man who, if you will let him talk to you, will do you good."

Another story about this worker, which, though it has gone the world over will bear repeating, gives us a glimpse of him in a private boarding-house in the city of Boston. While sitting in the parlor waiting for a friend's return he opened conversation with a fashionably dressed lady, the only occupant of the room with himself and left her in tears. Another who later came into the room reports that the husband of the woman came in a few minutes, and, finding his wife in tears and inquiring the cause, was much put out on being told of the man who had talked to her of her soul's salvation, saying: "You should have shut him up." The wife made reply: "He is one of those men whom you can't shut up." And the husband rejoined: "If I had been here I would have told him very quickly to go about his business." But the wife made answer: "Husband, if you had been here you would have thought he was about his business."—The Argus, Hudson, N. Y.

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ANNOUNCEMENT.

The Baptist is designed to take the place of both the Record and Layman. Sample copies are mailed to the subscribers of both the old papers. We trust that every one who receives a copy will examine it carefully, and become a regular subscriber. The paper will not be continued permanently to any who do not order it, except those who have paid ahead to one, or both, of the old papers. Those who paid in advance to either of the other papers will receive the new paper for the time paid. Those indebted to the Record or Layman, or both, may remit to this office. Any who pay the cash for the paper between now and Jan. 1, 1899, will receive it from the time of such payment until Jan. 1, 1900, for \$2.00.

We hope to receive subscriptions and money rapidly, as we are anxious for all the Baptists in the State to take The Baptist from the start.

We will take pleasure in correcting any mistakes in names, dates or anything else.

T. J. BAILEY, Bus. M'gr.

EDITORIAL.

Blind In One Eye.

The *Argus* is a sweet spirited, wide awake paper, on most subjects, but when it tries to look at "Landmarkism" it is stone blind in that eye. It says:

"A type of theological thinking exists in parts of the South and West that is known as Landmarkism. The name is due to a tract by Dr. J. M. Pendleton, *An Old Landmark Reset*, published in 1854. This tract took extreme ground on several questions and gave rise to the name Landmarker. Dr. J. R. Graves carried the ideas of Dr. Pendleton over much of the South. Dr. Pendleton is reported to have changed his views long before his death and to have regretted having written the tract."

The vision of the *Argus* is a little obscured here. He says, first, "The tract took extreme ground on several questions." This statement impresses us that the *Argus* editor never read the tract about which he writes, for it did not pretend to discuss "several questions." It discussed only one question. Here is the question that was submitted to Dr. Pendleton while pastor at Bowling Green, Ky., by Dr. Graves in 1854: "Ought Baptists to recognize Pædobaptist preachers as Gospel ministers?"

The article written by Dr. Pendleton was printed by Dr. Graves in tract form and by him named "*An old Landmark reset*." Those who agreed with the views expressed in the tract were called "*Landmark Baptists*."

So far as we know the appellation given to the advocates of the views expressed by Dr. Pendleton was accidental, rather than intentional. We think very few covet the name "Landmark." We are simply Baptists, and are content with that appellation. But hundreds of thousands adhere to the principle for which Dr. Pendleton's tract contended. Not alone of the ignorant, and obscure, but of the bone and sinew of the denomination. The *Argus* says:

"The usual Baptist view, as opposed to the Landmark view on this matter is, that Pædobaptist local organizations are churches in more or less disorder. They came out of the debris of Romanism, but

did not get fully back to the New Testament standard."

As to the piety of Pædobaptists as individuals, that is not under discussion. We allow nobody to go further in appreciating pious people of every denominational cast than we do. But we want to ask the *Argus* to tell us in what the "disorder" consists in "Pædobaptist local organizations?" Is it that they have no baptism? If you say yes, then will you say that "a local organization" without baptism is a church in the New Testament sense of that word? Will the *Argus* affirm that Baptist churches "came out of the debris of Romanism?" He must do it or else take "Landmark" ground. Which will it do?

The *Argus* says: "Dr. Pendleton is reported to have changed his views, long before his death, and to have regretted having written the tract." We do not call in question the fact that such a report has been circulated, but we do seriously call in question that Dr. Pendleton ever expressed such regrets, and we think it is due to the memory of this great man that the *Argus* either produce the evidence, or withdraw the statement.

In 1880 Dr. Pendleton wrote an article which may be found in the file of the *Religious Herald* for that year in reply to Dr. Graves, in which he disclaims for Landmarkism any other than the one issue, and not a hint, that he had changed his opinion about it then, and that was not long before he died.

That his views were well matured, and that he was firmly fixed in them seems evident from the following taken from his "THREE REASONS," pages 202 and 203. He says: "It is often charged against Baptists as a palpable inconsistency, that they invite Pædobaptists to preach for them and then refuse to invite them to commune. This charge, I confess my inability to meet. The inconsistency is, I think, too glaring to be successfully denied. According to the New Testament, baptism, and church membership do not more certainly precede communion at the Lord's Table than they do a consecration to the work of the gospel ministry. It is, therefore, as inconsistent for Baptists to recognize Pædobaptist preachers as Gospel ministers, as it is to commune with them."

Here, in a foot note, he says: "The author does not here enlarge on this subject, because he has discussed it in a tract, which has acquired an unexpected notoriety, and called forth much discussion: The title of the tract is '*An Old Landmark Reset*.'"

If the *Argus* was not blind in this eye it could see historic facts in a clearer light. Come, brother, stick to the issue itself, and you shall have the chance to discuss "Landmarkism" to your heart's content.

We have on our desk the catalogue of the School of Comparative Jurisprudence and Diplomacy of the Columbian University at Washington City. We are glad to commend this school, and especially so since its President is our esteemed friend and brother Dr. B. L. Whitman.

Rev. C. E. Smith of Oghemose, Africa, writes that Barika, the oldest Baptist deacon in that church, has recently died. He was a member when Bro. David went there in 1875.

Rev. J. H. Lane resigned the care of the church at Mar's Hill in September last, and a committee consisting of H. L. Magee, N. L. Walker and T. L. McGee was appointed to draft resolutions expressive of the feeling of the church towards him.

The resignation is to take effect at the close of 1898.

Bro. Lane has served this church eight consecutive years, and is highly commended as in every wise a worthy pastor, and he and family are most highly commended to the denomination wherever their lot may be cast.

We have before us a series of resolutions adopted by Purvis Baptist church, highly commending their retiring pastor, Rev. W. B. Holcomb. He was pastor from February 1891 to June 1898. There were seventy-five members in the church when he took charge, and the number was increased to 182 through his ministry.

He is commended as an able preacher, sound in doctrine, studious and active, a friend to the young people and a good man every way. Bro. H. R. Curtis, church clerk, sends the resolutions, the substance of which we herewith give.

But none can so make their way through the world and leave always such impressions who fail of having what is the one demand upon every disciple—the spirit of service, to which our Master is sure to add wisdom, which is from above.

NEWS AND NOTES.

Hon. J. F. McCool of Kosciusko, made us an appreciated call a few days ago.

Though he did not mention the fact to us, yet we learn that he will be in the race for Governor.

We greatly favor good Christian men for office.

Bro. G. W. Williams of Goodman, says: "I am well pleased with the paper. I hope it may have a vast field of usefulness." Bro. Williams would like very much for Dr. Venerable to occupy "OUR PULPIT" occasionally, and so would the editor.

"Miss Lowrey Bills is now with Mathis & Price as book-keeper and cashier,"—*Daily Corinthian*.

We congratulate Messrs. Mathis & Price upon their good fortune.

Miss Lowrey knows how to handle the cash and keep the books strait, if anybody does.

Romanists vs. Public Schools.

If there is anything that Romanists hate it is the Free Schools of our country. The *Catholic Standard and Times* has the following:

"A parochial school received among those who claimed admission when it re-opened its doors for work, twenty-eight Catholic children who had been previously attending public school. When the batch came to be examined in religious matters, it was found that only eight of them knew how to make the sign of the cross or who could recite the angelical salutation. With such overwhelming evidence of the danger of the public school system to Catholic faith, we shudder to think of the future of those indifferent Catholic parents who expose their boys and girls to such a deadly peril to their souls' salvation. They should remember the awful warning of the Savior, 'Woe to those by whom scandal cometh to those little ones whom he so dearly loves.'"

How deplorable the condition of children who do not know how to make "the sign of the cross" and "recite the angelical salutation." This gives "overwhelming evidence of the danger of the public school system to Catholic faith." If this is so, then we say God speed the public school system.

Our Field Glass.

Dr. A. B. Miller of New Orleans, writes me: "I feel a deep interest in your work and I read all I see from you or about you. Have just read THE BAPTIST, and am much pleased. Dr. Searcy is a grand, good man. Wish I was so situated that I could help him." Thank you, Bro. Miller. Let THE BAPTIST hear from you somewhat.

Our excellent Bro. Chastain writes from Morelia, Mexico, (his present field): "My heart sank within me when I learned that yellow fever had gotten hold of you. Now it leaps for joy as I hear you are nearly well again. The Lord is good to us. Blessed be his holy name!"

He continues: "I recently baptized three and the outlook in my work and field was never brighter. I have recently moved from Doctor Arroyo, nearly 300 miles southwest out towards the Pacific coast. Mrs. Chastain remembers meeting you at Norfolk and joins me in warmest Christian love to you and yours. Love also, if you don't forget it, to my dear friends, Sproles, Leavell, Searcy, Bailey, and others. God bless you all richly." Thanks, beloved. In the multiplicity of labors I herein send you all my greetings and good cheer.

How thankful we should all be for health. Here is a note from a "shut in." "My son assists me in dressing every morning and helps me on a chair close by my bed, puts my little table before me, puts my Testament on it, and by the time I read a few chapters breakfast is ready and is brought to me. This over, I read, write and sew on my quilt scraps. I have many blessings, but I cannot walk or stand alone." This is a Christian woman, of beautiful character, seventy-five years of age, a reader of THE BAPTIST, and if any one would like to send a ray of light into the life of this sister, by sending her a book, or picture, or a Christian letter, her address may be obtained from the writer.

A great book made greater, lies upon my table. Every minister almost knows what a peerless book is John A. Broadus' "Preparation and Delivery of Sermons." For general helpfulness to the preacher, among all other books it is "first among the mighty." It is impossible for me to tell the

amount of good it has done me. The more thoroughly one chews it up and digests it the more benefit he derives from it. But, here is this new edition, gotten out by Prof. E. C. Dargan, revised by the incorporation of a mass of notes and changes made by the author himself during twenty years or more of teaching Homiletics after his book was first published. Every one who has the old edition ought by all means to have the new edition, and I think every preacher who has not the old edition ought to have this new and revised edition. The price is \$1.75 and it may be had by addressing the publishers, A. C. Armstrong & Son, 51 East 10th Street, New York.

In connection with this mention should be made of Prof. E. C. Dargan's great book on Ecclesiology. It has 585 large octavo pages, and is a most complete and exhaustive treatise on the Definition, Nature, Organization, Polity, Ordinances, Officers, and Work of New Testament churches. It is the most comprehensive single treatise on church government and polity that we have ever seen. It is the text book in this school in the Seminary, and it should find a place in the library of every Baptist preacher and intelligent Baptist layman, and should be duly studied by them. In the history of baptism no position is taken upon the 1641st theory, but that is left an open question. It is a great book. It is truly a most valuable book. May be had of the publisher, Mr. C. T. Dearing, Louisville, Ky., for \$2.00, and no better investment could be made. But for the present I close.

L. S. F.

Eupora, Miss. — The Baptist church of this place extended an unanimous call to Rev. R. M. Richardson of Indiana, to become their pastor and preach two Sundays in the month. As yet he has not answered positively. All the people hope he will accept and move his family to live here.

He preached for us Nov. 24th, a thanksgiving sermon and took up a nice collection for our Orphanage at Jackson. May God bless Bro. Foster in his noble work of caring for the dear little ones under his fatherly care.

The State Mission Board will in the Mission Room in the First Baptist Church in Jackson, December 18th, at 8 P. M.

Mississippi College Items.

BY A. J. A.

Dr. Lowrey has been away all the week, owing to the sickness and death of his mother. In the death of Mrs. Lowrey, passes away one of God's choicest jewels. That she understood the true mission of woman and the duties of motherhood, is vividly illustrated in the noble sons and daughters she leaves to mourn her death. It is true her children mourn for their mother, but not as those having no hope. While they grieve their grief is softened by the sweet hope that they shall meet her in that haven of rest prepared for the righteous.

The Faculty and students of the college extend to Dr. Lowrey and family sincerest sympathy.

It is the opinion of the Faculty that the college never had a more manly body of students, who seem to thoroughly understand the purpose of their being in college.

In accordance with the requirements of the college curriculum, Mr. T. E. Mortimer, of the senior class, delivered his first doration of the session, before the faculty and students, his discourse being a eulogy on Gen. Walthall. It is pleasing to note the loyalty of our young men to our Southern heroes.

On Friday morning Mr. D. Allen, also of the senior class, entertained the Faculty and students with a very instructive discourse on the subject, "The temptation of Parasitism." He emphasized the thoughts: that we must either add motion or we must retard motion; that America with her one and a quarter centuries of production and progress cannot cease to enlarge her activities, lest she become parasitic.

Dr. Searcy came over and preached two helpful and inspiring sermons last Sunday. Come again Doctor, we enjoy having you with us.

Friday morning Prof. Eager in a few well chosen terms offered some fine suggestions for the consideration of the students. Especially striking was this: "Let your motive in life be so strong that you are borne up by it."

"Be sure you are right, and go ahead," was Crockett's proverb.

The Book of Mormon.

The Book of Mormon, commonly known as the Mormon Bible, is a religious romance, purporting to be a history of the ancient inhabitants of the Western Continent. Its author is unknown to the public, but it is supposed to have been written by Sidney Rigdon, as its theology agrees with that of his, previously announced; and also, as his peculiar connection with the Mormon church indicates. The writer, whoever he was, evidently drew much of his inspiration from the Spaulding Manuscript, but to ascertain exactly who the author was, is a matter of minor importance, for the thing that is most necessary is to show that it is not of divine authenticity. This may be easily done by the contents of the book itself.

In size it is hardly as large as the Old Testament, and is composed of fourteen different books, which are arranged somewhat after the order of the different books of the Bible.

Thirteen of these books were written as an inspired history of the remote ancestors of the American Indians, beginning with the origin and extending over a period of about one thousand years—from B. C. 600, to A. D. 400. It says that their progenitors came from Jerusalem at the earliest date mentioned; and that soon after their arrival in America, a part of the leading family incurred the displeasure of God, by their wickedness, and as a result were cursed by a change of the color of the skin—making them a dark and loathsome people. Thus, from the one family sprang two distinct races; those bearing the curse that are called Lamanites, after Laman their representative head; and the Nephites, so called in honor of Nephi, a righteous brother of Laman.

The book says that these two races multiplied and became powerful nations, but by destructive wars that were often waged between the two, the Nephites were finally overcome by the Lamanites, and exterminated from the face of the earth.

The other book, comprising the fourteen in the volume, was written as a brief history of still another race that inhabited America, prior to the time above mentioned. These are said to have hailed from the Tower of Babel, at the dispersion; and that they also multiplied

and spread upon the land to a great extent; but by internal wars they were entirely exterminated, root and branch, just before the first named party arrived from Jerusalem.

It is claimed that the history of these several races was written up on gold plates, in a language peculiar to themselves; and that the plates were buried in the earth, about A. D. 400, by one Moroni, who was the last surviving Nephite.

Joseph Smith claimed that this Moroni appeared to him as an angel from heaven, and told him of the hidden plates, which he obtained and translated into English, by the power of inspiration.

I have said that the Book of Mormon was a fictitious work; and now I shall endeavor to produce the necessary proof to substantiate the assertion; and to the book itself, I go for the proof, which I shall present to view in the light of reason and scripture.

In the first place, as we have already seen, the volume is composed of fourteen different books, which were written as if by eleven men who lived at different periods of the one thousand years of its history; but we find the style of the writing to be the same throughout the entire volume.

Now, it is apparent to every reader, of ordinary observation, that men differ in their style of writing; and more especially at different ages, as language, and its idioms, are constantly undergoing changes. This is clearly manifest in the different books of the Bible. While all the inspired writers agree as to doctrine, yet each one delivered the Divine message in the style of language peculiar to himself, and the age in which he lived; and this is a very strong proof in support of the Divine authenticity of the Bible. And now, if the Book of Mormons were true, as a matter of course it would show a corresponding difference in its composition.

Another point that proves it to be the production of only one man is that it contains certain peculiar and quaint expressions, such as, "He cried mightily unto the Lord;" and, "The meek and lowly in heart;" and, "With real intent of heart;" and, "The course of God is one eternal round," and many others, which appear in every division of the book.

In the next place, it contains many quotations from the Bible, especially from Isaiah, Jeremiah, Malachi and perhaps from every

book in the New Testament, many of which are very copious.

Now, as has been shown, it is claimed for the book that it was written here on the Western Continent, from B. C. 600, to A. D. 400, while, as we all know, the Bible was written on the Eastern Continent; and as there was no communication between the two continents at that time, the imaginary historian could have had no means of seeing that part of the Bible written after the time of the prophet Isaiah; hence, quotations therefrom could not appear.

Nearly half of Isaiah's prophecy is reproduced, and at one place thirteen chapters are copied in regular order—from the second to the fourteenth inclusive. These are found on pages 87-104; and on pages 532-534, two chapters are copied from Malachi; and again, on pages 504-511, our Lord's Sermon on the Mount, as recorded by Matthew, 5th, 6th and 7th chapters, is reproduced entirely, with the exception of a few slight variations; and, in addition to these, paragraphs and sentences are copied here and there, throughout the Bible, in great profusion.

On pages 621 and 622, is found a corruption of the 12th chapter of 1st Corinthians, a part of which is here given, as follows:

"And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they came from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestation of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same spirit; and to another, exceeding great faith; and to another, the gifts of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of tongues, and of diverse kinds of tongues. And all these gifts come by the spirit of Christ, and he come unto every man severally, according as he will," etc.

That the above is a corruption of 1st Corinthians 12:4-11, is apparent to the most casual reader.

The following is another quotation we make from page 616: "Charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth; not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things."

This is almost an exact reproduction of 1st Cor. 13:4-7. Surely the author of the Book of Mormon did not intend to deceive any one with his romance, for it is amazingly strange that even the most extremely credulous would accept it as a true and inspired history.

Just one more reference will be had in further confirmation of the fact that the author of this book was familiar with the New Testament, in which I will give a specimen prophecy. It is a prophecy concerning the coming of Christ, and is dated about 500 years before his advent, in which the prophet betrays a knowledge of the events connected with his birth and ministry, that is equal to the account given in the gospel records. I copy from pages 167 and 168, as follows:

"For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases; and he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name: and even after all this, they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him. And he shall rise the

third day from the dead; and behold he standeth to judge the world; and behold, all these things are done that a righteous judgment might come upon the children of men," etc.

And so, we might continue to point out its many other absurdities until a volume could be written, but the points already made are sufficient, for they are as immovable as the eternal hills. The strange thing about it is that about three hundred thousand souls profess to believe in it as the word of God; but this only shows the weakness of the finite mind, and the great extent of the depravity of the human heart.

M. L. OSWALT.

Ackerman, Miss.

Captain Sigsbee as an Artist.

One day in the spring of 1875, when the *Daily Graphic*, of New York, was in full swing of its meteoric career, a modest young man called at the art department of the paper, at its Park Place offices, with a package of sketches. The drawings were left for inspection, says the *Philadelphia Times*, and the artist, handing his address in Brooklyn to the assistant of the art editor, took his departure. The availability of the work was manifested as soon as the package was opened, and a comic series from the lot was reproduced at once for the front page.

Their appearance made quite a flutter among the art staff, for talented capable of furnishing good comics in pen and ink in those days was a scarce and costly article. The page was signed "S," and that was all the staff knew about it until there was a general shoving about of work-desks to make room "for Mr. Sigsbee." But Mr. Sigsbee did not materialize, nor did the supply of his wonderful funny drawings continue.

It became known that the art editor had duly notified Mr. Sigsbee that his sketches were accepted, and that he would be given a place upon the staff at once. Would Mr. Sigsbee please be on hand Monday morning? But the week rolled by, and there was no Mr. Sigsbee. The art editor was unspeakably astonished. He then wrote still more urgently to the coy, but desirable artist, and this time he got an answer. "Lieutenant-Commander Charles Sigsbee, U. S. N., sends his compliments, and begs to say that he is at present in command of a Government ship, he cannot accept the position offered."—*Ex.*

Thoughts of Immortality.

BY REV. C. F. MAXWELL.

In the dim long ago an aged patriarch, in his deep bereavement and sore distress, craved to try the realities of the tomb with the hope of relief, yet he cannot but question the condition of man when he goes to his long home in the land of the most shadowy possibilities. So as he turns to the grave he asks, "If a man die shall he live again?" Here he struck the keynote of human hopes and fears. The question, "If a man give up the ghost, where is he?" comes bounding through the heart of man as he gazes into the black caverns of the tomb. Annihilation is too fearful a thought for man to believe, and he rests his faith in a future life. But the nature of that life is the burning question. "Yea a man," says Job, "giveth up the ghost, and where is he?" He is somewhere, but where?

What is the answer? And whence does it come? In the light of material things, there is no hope of a future life—nature teaches nothing about it, and when interrogated only draws a dark, mystic veil over the whole subject. The chrysalis, buried in its cocoon and finally bursting forth as the gorgeous butterfly, does not even illustrate immortality. Philosophers who have not known, or who have rejected revelation, find no foundation in immortality. There is a noted agnostic whose soul's longing finds expression in these sad words:

"I have said a thousand times and I say again, that the immortality which like a sea has ebbed and flowed in the human heart with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor any religion. It was born of human affection, and it will continue to ebb and flow beneath the midst and cloud of doubt and darkness as long as love kisses the lips of death. I have said a thousand times, and I say again, that we do not know, we cannot say whether death is a wall or a door, the beginning or ending of a day, the spreading of pinions to soar, or the folding forever of wings, the rise or the set of the sun, or an endless life that brings rapture and bliss to every one."

This is the consolation of nature. Is there nothing more? Yea, there is more. We do not

need to depend on nature, and her silence only throws us more completely on the Word of God. Philosophy may be dumb, but the voice of God's revelation spoke in tones of gold and words that fill the heart with cheer when his only begotten Son burst the bonds of the tomb and sent the promise ringing down through the ages, "Because I live ye shall live also." I pin my faith to this, and only because God said it: I hope for the bursting of a new day, beyond the rolling mists of Jordan.

This promise is all I need, but I need this sorely, and it is found only in the Bible. Without this, darkness reigns—a darkness appalling and terrible oppresses the human race. Consciousness would dawn like that of a man waking up in prison with no recollection of the past, no knowledge of the future and no communication except with fellow prisoners with like experience. If there is anything outside of that prison, he can not know, how he came there he does not know, and what will become of him he does not know. He feels cramped, wants more room, but does not understand the feeling. He is dissatisfied, but does not know what will satisfy. He is simply there—that's all.

So man without the Bible is only a conscious existence. Why he is, what he is, and what will become of him are yearning questions that he asks in vain. The joyous brooklet laughs in derision at his gloom. The quiet forest rebukes his unrest, but will not tell him of its remedy. Majestic mountain peaks point him upward to some beyond, but in their silent grandeur will tell him no more. The rolling ocean and the passing wind taunt him with a coming change, but if he asks what the only answer is the roar of the beach and the rustle of the leaves. All nature derides him. He seeks something, and the echo of his conscious longings mocks his fruitless search.

But now since he who died and rose again has told us, "The countless waves of hope and fear, beating against the shores and rocks of time and fate," are lulled to quiet rest and the soul in peace hangs on his words: "He that believeth on me, though he were dead, yet shall he live," for "I am the resurrection and the life."—*The Standard.*

On the 6th of this month, being the first Sabbath, the members of Zion Hill Church met in conference,

chose a committee of three to draft some resolutions upon the death of Bro. M. T. Martin, pastor of the church, who died in Missouri, between Kirksville and St. Louis, at the crossing of the roads, suddenly, in the arms of his son, far away from us, the news of which produced something like an electric shock to the church, of their beloved pastor, a damper which seemed to pervade the whole community, to express the feelings of whom, we submit the following resolutions:

1st. Resolved, In the death of Rev. M. T. Martin the church has sustained an irreparable loss, as every confidence was placed in him for his sincerity in promulgating the Gospel truths. His manner of delivery, always taking great pains in demonstrating, with clearness, those truths as he set them forth, that the most illiterate could comprehend, and the wayfaring could not err therein. He was open, courteous and fearless in his manner of delivering the truth. In him we recognized a Christian gentleman; a man of patience and forbearance. If persecuted and reviled, he reviled not again; he grumbled not, neither did he murmur. We sustained a great loss in him as a friend kind and affable, willing and ready to assist the poor and needy. We deplore the loss of his light, which shone brightly upon his church; it has gone out. His sun is set to rise no more as in the early morn, but has risen in heaven, to shine as the noonday eternally, from whom only the reflection of the radiance of that light, will only reach us in mind again.

2d. Resolved, That the members of Zion Hill Church earnestly sympathize with the bereaved wife and children of Bro. Martin, as she has lost an affectionate and loving husband and they a noble father. They mourn because he is not; God has taken him. His will must be done.

Do not mourn sister, or shake at death's alarm,

You know that God has taken Bro. Martin in his arms.

Enthroned on high, is now singing with angels in the choir,

With the chorus, sweet wife and children come to me, come up higher.

3d. Resolved, That a copy of these resolutions be spread upon our Church Book, that they be published in *THE BAPTIST* at Jackson, Miss., also in the *Valley Record*, Gloster, and a copy from each be sent to Sister Martin, his wife, at Summit, and one to Zion Hill church.

E. C. ANDRES,
WM. WICKER,
A. H. BUTLER,

WOMAN'S WORK.

CONDUCTED BY MRS. M. T. SEARCY,
JACKSON, MISS.

I Shall See Him.

I have not seen his face,
And yet I know he is, and that his love
Fills earth, and is the joy of heaven
above.

I have not seen his face,
Yet all around me, every day and hour,
I see his handiwork and feel his love
and power.

I have not seen his face,
And yet I know him, and I hear his
voice.
Of music bidding all my heart rejoice.

I have not seen his face,
And yet he both my very being thrill
With rapture as he whispers, "Peace,
be still."

But I shall see his face,
When earth and darkness shall have
passed away,
And I have reached the land of end-
less day.

Yes, I shall see his face,
My Light, my Love, my Master, and
my King,
And of his goodness evermore I'll sing.
—The Treasury.

True Devotion.

The Apostle says, "Whatsoever
was written aforetime, was written
for our learning."

We may learn a very important
lesson from Hezekiah and his res-
toration on the worship of the
House of the Lord. "And in every
work that he began in the service
of the House of God, and in the
law and the commandments to seek
his God he did it with all his heart
and prospered" (2 Chron. 31:21).

The first thing that Hezekiah
did when he began to restore the
worship of God, was to open the
doors of the House of the Lord, re-
pair, and cleanse it, and then the
priests and Levites sanctified them-
selves for their part of the service.

The king sent messengers to tell
all the people to come up to Jeru-
salem to worship. In those days
Jerusalem was the place of wor-
ship. Now we do not have to take
long journeys to worship God. Je-
sus said to the woman at the Well
of Samaria, "The hour cometh, and
now is, when the true worshipers
shall worship the Father in spirit
and truth." "Draw nigh to God
and he will draw nigh to you." See
how wonderfully the Lord
blessed His people both temporally
and spiritually during Hezekiah's
reign. If we fully consecrate our-

selves to the Lord's service, doing
the little things that come to us
daily, the Lord will bless us as
He did Hezekiah. So that we,
"always having all sufficiency in
all things may abound unto every
good work."

Foreign Missions.

Miss Cummings of Chofu, Japan,
writes thus of the way money
goes in Japan: Last December
the well caved in. I spent 22 yen
to get it restored. The work was
done so poorly that it caved in
again this spring. We are now
having it rebuilt at an expense of
30 yen; 22 yen spent in the well in
six months. In the winter a
heavy snow storm broke the ce-
ment that held the tiling of the
roof. This had to be repaired at
an expense of 8 or 9 yen. When
the snow slid from the roof, the
gutters were torn down, another
expense of 8 yen. A heavy wind
tore down the fences, and these
had to be repaired. I have given
you just a few of the constantly
recurring expenses.

It was a very great pleasure to
have Miss Meade present, with us
at our last Board meeting. It was
an added pleasure to have her re-
port verbally on the needs of the
girls' school at Lendac, Japan. She
says it costs more to maintain the
school there because they are
obliged to send away for teachers.
Food also is high there, and the
weather in winter being so very
cold they must have a large sup-
ply of fuel. She says that they
are trying to introduce industrial
work as fast as they can, so get-
ting the young girls to help them-
selves along in school. She says,
also, that Miss Buzzill must have
another missionary to assist her.

Miss Higby, in writing from
Tharrawaddy, Burma, says:

Even the smallest article of food
here costs four times as much as in
any other station. I will mention
one item only. Water has to be
brought a mile on the back of a
coolie. The supply at present in
this hot season is very inadequate.
I called a man thinking to have
him draw the water with an ox-
cart. He asked 30 rupees a month.
This is one-fourth of my entire salary
for water only.

It will be thirty years next
month since I arrived in Burma,
and it is now more than ten years
since I visited America. The only
comfort in living in this land is
that we may see the work of our
hands established. When this is

denied we are indeed unhappy.
But though "the way grows steep-
er at the last," yet I do not ask
any extra allowance. I am grate-
ful for your sympathy and kind-
ness,
S.

OBITUARY.

Bro. O. C. Parker died Novem-
ber 23, 1898. He was born Sep-
tember 9, 1842, in Attala county,
Miss.

He leaves a wife and five child-
ren, besides many friends to mourn
his death, but they mourn not as
those who have no hope. Bro. Par-
ker's life from childhood was
molded and shaped in Christian
character, he united with the Bap-
tist church in 1866, and for many
years discharged his duty as a dea-
con of Pleasant Grove church.

His disposition was such as not
to give offence; he bore his suf-
fering with Christian fortitude, and
died in the fullest triumph of the
Christian faith.

Funeral services were conducted
by D. L. Wilson. "Blessed are
the dead who die in the Lord."

May the Lord comfort the aged
companions and prepare the five
children for a happy home in the
city of God.

We miss his gentle foot-steps,
we miss his gentle voice, yet we
know his soul is resting in that
fair and happy land.

G. E. McDANIEL.

Mrs. Lucie F. Alsworth.

Mrs. Lucie E. Alsworth died at
Deason, Miss., on the 11th of No-
vember, of swamp fever. She was
a daughter of Bro. E. D. Cox of
Madison Station, where she was
born and brought up. Until her
marriage with Mr. Alsworth she
was known by her many friends as
Mrs. Lucie Mulholland. Had she
lived until February next, she
would have been 39 years old. She
professed religion about twelve
years ago and had made a model
christian. Her death will be a
source of sorrow to many who
knew her and loved her. She was
a faithful teacher and a true friend.
She made herself useful in the
church work at Madison Station.
Always when at home, she presi-
ded at the organ, and seemed to
delight in the fact that she could
aid in the worship of God's house.
Truly a Christian woman has gone
from this world of ours to be with
Jesus.

May the Heavenly Father deal
kindly with those who mourn her

loss. Heaven is made richer, but
the earth poorer by the departure
of such a noble Christian.

Pastor.

Hon. Wm. F. Love.

Resolutions adopted by Galilee
Church, of Gloster, in memory of
Hon. Wm. F. Love, Congressman
from the Sixth District:

Whereas, The Great God has
seen fit to remove from us our
most worthy citizen and much es-
teemed Brother, Wm. F. Love,
therefore,

Resolved 1. That this church has
sustained a most lamentable loss be-
cause of his usual active partici-
pation in church services and church
matters, whenever his public du-
ties would permit.

2. That our social class of peo-
ple will ever revert with sorrow
to the chair left vacant by his de-
mise because of his ready wit and
social qualities.

3. That as a neighbor he was
without peer, always kind to the
sick and helping the needy.

4. That his church tender its
sympathy to his family in this time
of great sorrow.

5. That these resolutions be pub-
lished in our town paper, *Southern
Herald*, and *THE BAPTIST*.

H. H. RATCLIFF.

T. H. HOFF.

G. G. LONGMIRE.

Committee.

Mrs. Eula Holland.

Resolutions passed by Galilee
Baptist Church, of Gloster:

Since it has pleased God to re-
move from earth to heaven our be-
loved sister, therefore,

Resolved 1. That she was faith-
ful to her church, and that we sus-
tain a great loss in her death.

2. That as a wife and mother
she was kind and loving.

3. As a daughter she was dutiful
and devoted.

4. As a social companion, she
was a blessing to her neighbors.

5. That we tender our sincere
sympathy to her parents, loving
husband and motherless children,
trusting they will never forget the
gentle hand that soothed them in
trouble.

6. That we request the publica-
tion of these resolutions in the
Valley Record, *Herald* and *THE BAP-
TIST*.

Mrs. M. C. WILKINSON.

Mrs. J. V. RATCLIFF.

Mrs. F. J. RATCLIFF.

Committee.

In Memoriam.

Bro. Arthur Matthews, the sub-
ject of this sketch, was born No-
vember 2nd, 1827, and departed
this life September 13th, 1898,
aged 71 years and 10 months. He
was twice married. His first mar-
riage was to Martha E. Sample,
June 8th, 1854. By this marriage
he was given five children, two
boys and three girls. His two
sons by this union have preceded
him in eternity. His second mar-
riage was to Mrs. Lucy Slay, De-
cember 23d, 1866. Six children
were born to him by this marriage,
three girls and three boys. One of
the girls (Lela) God has taken unto
himself.

In early manhood Brother Mat-
thews embraced the Savior and
was baptized into the fellowship of
Hopewell Baptist church, of Co-
piah county, Mississippi.

Brother Matthews gave proof of
his being a Christian by his daily
life. He was in the organization
of the Strong River Association
and was much beloved by those
that had his association among the
brethren. He was always in
attendance at the Association and
was planning his annual visit to
this Association when the Lord
came and called him to the associa-
tion of Angels and the "Spirits of
just men made perfect." As the
Association convened we were de-
positing what was left of this good
man in the earth to await the res-
urrection morn. At the time of
his death Brother Matthews was a
member of Pilgrim's Rest and hav-
ing been his pastor for ten years I
can say truthfully no pastor ever
had a truer friend or better coun-
sellor than I found in him. He
was true to his convictions, pious
in his demeanor, and devoted to
the cause of Christ, always ready
to give a "reason for the faith" he
had.

Brother Matthews as a citizen
had no pier. His life was an illus-
tration of virtuous deeds. He
loved his country and manifested
his love in that he heeded her call
in the sixties and was mustered
into service under Gen. M. P. Low-
ery, for whom he had a passionate
devotion.

Thus passed away a brother be-
loved and one I delight to honor
for his unfeigned love and integ-
rity. May the God of all grace
comfort the bereaved ones, in the
prayer of their pastor.

J. C. FARRAR.

Mrs. M. P. Burke died at her
home near Pittsburro, Miss., Nov.
20th, 1898.

Her last years were years of
affliction, yet she bore it with
Christian fortitude.

She was an affectionate mother
and a devoted Christian—a mem-
ber of the Baptist church. She
always delighted to tell the sweet
story of the cross.

The deceased was carried to the
old home at Providence, Grenada
county, where she was laid by her
sleeping husband, Dr. M. P. Burke.

The funeral service was con-
ducted by Rev. J. O. Hill. May
the Holy Spirit comfort those who
are bereaved.

HER FRIEND.

Departed this life May 23d,
1898, at Purvis, Sister Lula F.
Murray, daughter of pastor R. C.
and Sister M. J. Murray, in the
eighteenth year of her age. She
united with the Baptist church at
Clear Springs, Lawrence county,
in her fourteenth year. Thence
she removed, with her parents, to
Clinton, being a pupil of Hilman
College and a member of the
church there; thence to Purvis,
uniting with the church there, and
assisting her father in his studies.
She was conscious to the last,
and passed away praising Jesus.

"Yet again we hope to meet thee,
When our day of life has fled."

R. C. M.

Sister Emma Ladner, eldest
daughter of Mr. Phemmer and sis-
ter Susan M. Ladner, left us for the
church triumphant, October 8, 1898,
in the 23d year of her age. She
united with the Baptist church at
Purvis in her fourteenth year.

She was a Christian lady, a leader
in our church choir, a pupil of Blue
Mountain school. She was an ear-
nest and affectionate teacher, be-
loved by all who knew her, anxious
for the prosperity of the church and
community in which she lived.

"Blessed are the dead who die in
the Lord, that they may rest from
their labors and their works do follow
them."

SENIX.

J. Quitman Purvis, second son of
deacon Jno. B. Purvis and sister
Nancy Purvis, departed this life
for his heavenly home, August 9,
1898, in the 23d year of his age,
after a painful illness. He was
baptized into the Baptist church at
Purvis, by Pastor Holcomb, dur-
ing Elder Knight's first meeting
there in 1892.

During his last sickness, in the
presence of his sister he told a

friend, "my way is clear, I am
trusting in the Lord."

He was a pious Christian and
delighted to assist his Cousin Em-
ma in singing the songs of Zion.

His Pastor, R. C. MURRAY.

Mississippi Association.

The Mississippi Association met
in its ninety-second annual session
on Friday, November 25th, with
Ebenezer church, Amite county,
whose organization dates back to
1806, being the same as that of the
Association. For nearly one hun-
dred years the people have been
meeting on this historic site for
worship. It will be remembered
that Richard Custis, the pioneer
Baptist preacher in Mississippi,
labored in this section, and it is
near this church that his mortal
remains repose.

Owing to the lateness of the sea-
son, and especially to the inclem-
ency of the weather, only about
half the churches composing the
body were represented this year.
And these, with a few exceptions,
did not make very encouraging re-
ports. There seemed to be a fall-
ing off of contributions and a lack
of spiritual interest. There is
cause, however, for all this. The
last two years have been very try-
ing ones in this country. Low
prices, quarantines, etc., have very
much retarded religious work.
Amidst all these discouragements,
however, the meeting was quite a
good one. The old officers were
re-elected, viz.: E. A. Bates, mod-
erator; E. Gardner, clerk, and T.
J. Hewitt, treasurer. Rev. J. P.
Culpepper, of Gloster, preached
the associational sermon, who took
for his theme the powers of the
gospel and our obligation to send
it abroad.

Bro. A. V. Rowe was with us
and put in some fine work for mis-
sions, education, temperance, etc.
He also preached a most excellent
sermon on Sunday, which was fol-
lowed by a very good collection.
Some profitable discussion was had
on the various reports, one of the
best speeches made being on relig-
ious literature by Bro. Thomas
Lansdell. *THE BAPTIST* was warm-
ly commended and its circulation
urged.

Ministers in attendance were,
Thomas Lansdale, pastor of Eben-
ezer, A. V. Rowe, R. J. Stewart,
S. H. Thompson, J. P. Culpepper,
J. E. Lowe, W. K. Anderson, E. H.
Garner, E. Gardner, and your cor-
respondent. Delegates and visi-
tors were hospitably entertained,

and the meeting was pleasant as
could be expected in cold weather.
The Association adjourned to meet
next year at the regular time, Fri-
day before the second Lord's day
in October, with Bethlehem church,
six miles south of Liberty. May
the Lord give us brighter and bet-
ter times, and may his people do
more in his great cause.

T. C. SCHILLING.

Gillsburg, Nov. 29, 1898.

Different Kinds of Tongues.

Dear Aunt Jane:

The tongue of kindness is full of
pity, love and kindness.

The tongue of discretion knows
when to speak and when to be
silent. It is not cowardly; it
dares to say all that needs to be
said. But it does not tell all it
knows. It is careful what it speaks,
where it speaks, and to whom it
speaks.

The tongue of knowledge takes
no pains in retailing small talk, and
scandalous reports; it prefers
sense to nonsense. It aims to say
something that may edify the hear-
er, though it is not ambitious to
teach. To please, to do good, is
its delight.

The tongue of truth never stretch-
es itself like India rubber for the
sake of a good story; it dreads all
falsehoods. It is content to tell
what it knows and no more. It
loves truth for its own sake, and
for the sake of its glorious author.
Hence, it never ornaments a story
with the gaudy ribbons of fancy.

The tongue of humanity does
not "speak great swelling words"
about astonishing exploits. It
boasts not of its own great deeds.
It has very little to say of its own
merits, except now and then a word
or two by way of self defense. It
takes a great deal more delight in
praising others than itself.

Now comes the tongue of slan-
der. One person that is trying to
slander another is doing very
wrong, I think. Do not adhere to
the rules of that tongue; when it
speaks, hear not and gossip not
after it.

A FRIEND,

in Home and Farm.

Rev. W. A. Hamlett, the new
pastor, has arrived at Grenada,
sent his subscription to *THE BAP-
TIST*, and is thoroughly identified as
a Mississippi pastor.

We extend you a cordial greeting
Bro. Hamlett, in behalf of the Bap-
tists of the State, and trust that
Heaven's richest blessings may rest
upon you and your church.

HOME READING.

I'm Growing Old.

BY ST. LAIR LAWRENCE.

Year after year has rolled away,
No longer am I young,
Youth's tender voices sing today,
The songs that once I sung—
Time blights anon, spring's beauties
fade,
And waste the charms they wore,
But tender thoughts my heart invade
Of lives that are no more.
My sleeping thoughts so oft awake,
To pleasure or to pain,
Like sunbeams through the clouds that
break,
To light the fields again—
The youthful heart, untouched by care,
May dream of days in store,
But oh—I live in memories
Of years that are no more!
But all that's past of weal or woe,
Ne'er hides that better land,
Where streams celestial ever flow,
Beyond Time's fleeting strand—
I yearn to meet my loved ones there,
Upon the golden shore,
Commune with them in memories
Of things that are no more!

A United Heart.

What is the reason that we so often fail to get soul-refreshment at religious service? Why do we so often leave the house of the Lord with a weighty consciousness that there must be something wrong or lacking with us, since the service that, of all others, should fill our souls and minds with peace and comfort, and nerve us anew for life's conflicts, has gone by like another tiresome task with scarcely an uplifting influence?

Is it not because we have attempted a thing that cannot be done? Is it not that we have entered the sanctuary with our hearts divided and at play with a thousand trifles that, hateful at any time, seem most delighted to thrust themselves in pleasing and entertaining variety upon the consecrated hour?

The Psalmist must have felt something of the things that hinder in the worship of God when he prayed that his heart might be united to fear his name.

Ah, that is it! The heart must be united. Its tendrils must not cling in the holy hour about a thousand unimportant objects. Let go all business, all outside associations, all domestic cares, and devote your whole being to waiting upon the Master; bearing in mind that the united heart only, can ren-

der unto him the things that belong to him. And to do this the best of us will often find ourselves in need of David's prayer.—*Christian Work.*

Well Meant, But Too Late.

A pathetic story, true or well invented comes from the St. Louis Republic. At a little station fifty miles from Chicago, an old farmer boarded a railway train; a thin man with a sensitive mouth half concealed by an iron gray beard, dressed in what were evidently his most uncomfortable Sunday clothes. He slid softly into a seat beside a grave stranger.

Two or three times the old man turned his face toward the flying landscape. The stranger was struck with the troubled expression, and glanced wistfully at his companion. The latter spoke at last with a pathetic huskiness in his voice:

"I am going to the city for the second time in my life," he said, half startled at his own words.

"Yes?"

"Thirty years ago come July, I went there for a wedding suit, and I am going back today for a coffin and a shroud for the little woman that married me.

"You don't know what it is, mister," he continued, "to live and work 'long side a woman for thirty years, day in and day out, to find her always patient and willing and working, and then leave her lying dead and cold with her worn-out hands crossed on her breast. It was just a little after the turn of the night, and nobody but me was watching, when Marie kinder woke up.

"David," said she, 'it's restful—so restful, and I am so tired.' And so she went to sleep again and didn't wake up again this side of heaven.

"You know, stranger, these words of hers has set me to thinking. Poor tired soul. I never knew how much she needed rest. We never thought of it while we were working and skimping and saving, trying to lay up something for the children.

"She never had any pleasure, she never took any holidays or visited the other women. She raised the children and fed the pigs and milked the cows and churned and cooked for the harvest hands. I never knew or thought how she did it all with those poor, crossed hands of hers.

"Some folks say it won't do any good, mister, but I am going to see that she is put away in something

rich. We wasn't skimping and saving for thirty years for this, but I'm going to have the best that money can buy. She earned it, God knows."—*Et.*

Unruly Boys.

The different methods used by teachers and headmasters to check a boy who is running head long down the wrong road, are a curious subject of study for those who have the same work to do.

We all remember Tom Brown's description (doubtless a fact) of his treatment by Doctor Arnold when he and two other boys were "sent up" for being out after hours. How the doctor, busy with carving a toy boat for one of his own children, questioned the boys with twinkling eyes about their scrape, examined their maddy clothes, and sent them to the house keeper for a wash and bread and jam, adding a friendly hint to put off such long runs until they were older, so making of them friends for life.

Lord K., when he was an old man told of a miserable, drunken row in which he took part at Oxford, when he was sixteen. The next morning he was summoned before Doctor X., and went up resolved to be defiant and impudent.

To his surprise he was ushered into the doctor's sanctum with marked respect as a most honored guest. The old man courteously motioned to him to be seated, and turned to an open copy of Burke's Peagee.

"I find here," he said, "that your family name is C."

"Yes," said the delinquent.

"Your grandfather," his long finger on the book, "at your age was serving his king in India, which country he helped to gain for England by his valor."

"I believe that is correct," said the boy, stiffening his neck.

"Your uncle, when younger than you, began those scientific discoveries which have made his name known to all the world?"

K. bowed.

"Your father was a leader in parliament and in the nation. He gave his life to the reform of abuses."

Again K. bowed assent proudly.

"And you—yes," in a voice which brought him to his feet. "I hear that you spend your days in fighting cabmen, and your nights in ginshops. I cannot believe it of the son of your fathers. Come back to me in a month and tell me the truth about yourself."—*Youth's Companion.*

How the Smaller Girl Knew.

An apt illustration of believing is afforded by a smaller girl, who helped an older one answer a question she herself was unable to reply to.

"What did Christ do for you?" asked the one who tells this story, of the older girl.

"He died for me," she replied.

"How do you know?" asked her questioner.

To this the older girl was unable to answer, but the smaller girl, whose eyes seemed to have an answer in them, and whose earnestness seemed to say that she had a Christian mother at home, attracted the speaker's attention. So she said to her: "What did Christ do for you?"

"He died for me," was the quick reply.

"How do you know?" persisted their interrogator.

"The Bible says so," was the small girl's prompt answer.

"But your name is not mentioned in the Bible; how can you be sure he died for you?" was the next question.

The smaller girl thought a moment, and then replied: "He died for everybody, and so he died for me."

"There," said the speaker to the older girl: "you have your answer. He died for everybody; he tasted death for every man, and so he died for you! And that is the only way you can know it, and be sure of it."

The Railroad From Jaffa to Jerusalem.

The right to build a railroad from Jaffa to Jerusalem was granted by the Turkish government, in 1888, to Mr. Navon, a Jewish gentleman who lives at Jaffa. He sold the right to a French company for one million of francs (\$200,000). The road was completed on the twenty-sixth of September, 1892.

Three countries have contributed to the making of the railway. France supported the company who bought up the original concession, and also the engineering firm that constructed the works. Belgium supplied the rails, and the United States the engines and carriages. The five locomotives in use were manufactured at the Baldwin Works, Philadelphia. The carriages are lightly built, and suitable to warm climates.

The Ungrateful Soldier.

Here is a story of the battlefield. There was war between the Swedes and the Danes. One day a great battle was fought and the Swedes were beaten and driven from the field. A soldier of the Danes who had been slightly wounded was sitting on the ground. He was about to take a drink from a flask. All at once he heard some one say: "Oh, sir! give me a drink, for I am dying."

It was a wounded Swede who spoke. He was lying on the ground only a little way off. The Dane went to him at once. He knelt down by the side of his fallen foe, and pressed the flask to his lips.

"Drink," said he, "for thy need is greater than mine."

Hardly had he spoken these words, when the Swede raised himself on his elbow. He pulled a pistol from his pocket and shot at the man who would have befriended him. The bullet grazed the Dane's shoulder, but did not do him much harm.

"Ah, you rascal!" he cried, "I was going to befriend you, and you repay me by trying to kill me. Now I will punish you. I would have given you all the water, but now you shall have only half." And with that he drank the half of it, and then gave the rest to the Swede.

When the King of the Danes heard about this, he sent for the soldier and had him tell the story just as it was.

"Why did you spare the life of the Swede after he had tried to kill you?" asked the king.

"Because, sir," said the soldier, "I could never kill a wounded enemy."

"Then you deserve to be a nobleman," said the King. And he rewarded him by making him a knight, and giving him a noble title.—*Famous Stories Retold.*

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & Co., Sold by Druggists, 75c. Toledo, O.

Points.

It is far better to be blind to the faults of others than to view them through magnifying glasses looking away from our own.

The man who gets great riches is apt to get a great many other things that he cares not to get.

It is much easier to be contented without wealth than it is without a clear conscience.

Self-made men seem more inclined, as a rule, to worship their Maker than are any other class of human beings.

A clear head, a light heart and an abundant purse are likely to attend the youth who faithfully practices total abstinence.

Many a church member, unwillingly, steals from himself the richest treasures known to earth by robbing God, "in tithes and offerings."

According to some standards the greatest preacher is the one who can bawl the loudest, and not choke down.

God may have made a preacher who can please everybody, but if so the published history of the ministry is incomplete, and tradition needs a missing link.

Where a simpleton opens his mouth in a public speech, if his auditors have good eyes, they are sure to see the shallowness of his brain.

Some preachers hesitate to aim a dart at a sin until they find out whether the fellow who hides behind it is a "big lick" or a "common scuh."

Satan already has his "bill of sale" recorded in claim of the carcass of the fellow who loves money inordinately, but hates work.

The preacher who preaches Christ only is very apt to drive the hypocrites of his congregation away from church or cause them to stay at home under some feigned excuse.

Sin can so becloud us that we shall fail to discern the presence of God, but it can never separate us from his love.

The man who fails to control his temper lives in a house beneath which abides a mine of dynamite subject to explosion at any moment of time.

Many a lazy whelp will spell Christmas with an "x" to whom it would be a burden to think of the cross long enough to take a long breath.

Laurence.

Latest and Best Songs.

HAPPY VOICES: "Music Teacher's Delight." Round and shaped notes; 1 copy 40c, prepaid; 12 copies, \$4.20 not prepaid; 100 copies \$30.00 not prepaid.

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Waco, Texas, or Atlanta, Georgia.

CHEAP RATES TO ARKANSAS AND TEXAS.

On September 20th, October 4th and 18, November 1st and 15th, December 6th and 20th, 1898, the Cotton Belt Route will sell round-trip tickets from St. Louis, Cairo and Memphis, to all points in Arkansas, Louisiana and Texas and Oklahoma, at one-fare plus \$2.00 for the round-trip. Stop-overs will be allowed on going trip within 15 days and tickets will be good to return within 21 days from date of sale.

The Cotton Belt passes directly through the best portions of Arkansas, Louisiana and Texas, and this will be a splendid opportunity for home-seekers to secure a good location.

For full particulars, as to rates, etc., and for free copies of handsomely illustrated pamphlet about Arkansas, Louisiana and Texas, write to

FRED. H. JONES, Dist. Pass. Ag't,
W. C. PEELER, Trav. Pass. Ag't,
H. J. BAILEY, City Pass. and T. Ag't,
Cor. Main and Madison streets,
Memphis, Tenn.
Or, E. W. LABEAUME, G. P. and T. A.,
St. Louis, Mo.

Don't Neglect Your Liver.

Liver troubles quickly result in serious complications, and the man who neglects his liver has little regard for health. A bottle of Brown's Iron Bitters taken now and then will keep the liver in perfect order. If the disease has developed, Brown's Iron Bitters will cure it permanently. Strength and vitality will always follow its use. Brown's Iron Bitters is sold by all dealers.

Death by Neglect.

Dr. D. M. Bye, the eminent specialist, of Indianapolis, says thousands of persons die from cancer every year from no cause save neglect. If taken in time not one case in a thousand need be fatal. The fear of the knife or the dread of the burning, torturing plaster causes a few to neglect themselves till they pass the fatal point where a cure is impossible, but by far the greater portion die because their friends or relatives, on whom they are dependent, are insensible to their sufferings and impending danger till it is too late. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. BYE, Lock Box 25, Indianapolis, Ind.

Look! A Stitch in Time

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At druggists, 50c, and \$1.00 bottles.

Yellow Fever

May prevent your attending school in the lower Mississippi valley.

THE AMERICAN

TEMPERANCE UNIVERSITY,

HARRIMAN, TENN.,

bids you welcome to its \$100,000. Worth of new buildings in the healthful mountains of East Tennessee. \$100 pays your expenses for one year. Come at once.

Why a Combination of Zinc and Lead is "Non-poisonous."

All the salts of lead, including white lead, are extremely poisonous compounds, and nothing can be added to them which will make them non-poisonous if taken into the system. Therefore the lead in a combination paint is of itself as poisonous as the lead in a keg of "strictly pure carbonate." But in the combination paint, the lead is, first of all, diluted. Suppose the mixture to be half lead and half zinc white; this reduces by one half the quantity of poisonous material in a given bulk of the dry paint. Furthermore, such a combination will require about fifty per cent. more oil than the pure lead would need to make it ready for use, thus reducing still further the quantity of the poisonous material in a given bulk of the paint.

The foregoing considerations are of special interest to the painter, he being the only one whose health is jeopardized in the application of the paint. But the most important consideration is the behavior of the paint after it has been applied. It is well known that pure lead paint quickly crumbles and falls into powder—"chalks off," in painter's parlance. This lead dust or powder is poisonous, and especially so to women and children. It may not produce severe lead poisoning, but it does injure the health. Now zinc white does not crumble from the painted surface, and when combined with lead it prevents the latter from crumbling. Hence with a combination paint made of zinc and lead there is no "chalking off," and consequently no possibility of lead poisoning.

A lead combination paint containing zinc is, therefore, perfectly safe to use as far as the health of those living in its presence is concerned, and relatively safe as regards the health of the painters who apply it.

Some French authorities claim that pure zinc white is superior to white lead for every account, and one prominent Parisian firm of contracting painters use no white lead in any of their work; but, taking conditions as they are and experience as it runs, this is rather an extreme view. Painters are familiar with the use of lead, it is very opaque, and when properly combined with zinc to hold it in place, and to whiten it, makes a generally satisfactory paint. But alone it is not a good paint and is anything but economical. Compared with the best combination paints it costs more per pound, requires fully fifty per cent. more of it to cover satisfactorily an equal surface, and needs renewal in a much shorter time. On every consideration the combination paints have the advantage.

STANTON DUDLEY.

Vaccinating Bugs.

The science of medicine has reached wonderful perfection. The microbe theory in certain diseases has been proven true beyond doubt. The inoculation of chills bugs with the microbes of contagious diseases, in order that epidemics may spread among the little pests, is a practical method now in use. Dr. D. M. Bye, the eminent specialist for cancer of Indianapolis, Ind., says that dosing with medicines, cutting with knives or burning with plasters to cure cancer is no longer to be recognized, but that he has discovered a combination of soothing balmy oils which kill the cancer microbes and cure the most malignant cases. Those who read this will confer a great favor by cutting it out and sending it to a friend who is afflicted. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. BYE, Lock Box 25, Indianapolis, Ind.

Queer Salaries.

Probably few people today know that the original name of the State of Tennessee was "Franklin," or that, in 1788, the salaries of the officers of this commonwealth were paid in pelts; but the following is a correct copy of the law:

"Be it enacted by the General Assembly of the State of Franklin, and it is hereby enacted by the authority of the same: That from the first day of January, 1788, the salaries of the officers of this commonwealth be as follows, to-wit:

"His excellency, the governor, per annum, 1,000 deer skins,

"His honor, the chief justice, 500 deer skins,

"The secretary to his excellency, the governor, 500 raccoon skins:

"The treasurer of the State, 450 raccoon skins,

"Each county clerk, 300 beaver skins,

"Clerk of the house of commons, 200 raccoon skins,

"Member of the assembly, per diem, three raccoon skins,

"Justice's fee for signing a warrant, one muskrat skin,

"To constable, for serving a warrant, one mink skin,

"Enacted into a law the 18th day of October, 1787, under the great seal of the State."—*C. E. World.*

Revivals were not uncommon in Israel. Gradual declines of piety and departure from God made necessary these occasional arousments and awakenings. These revivals were not followed by inroads upon heatberism in the way of conversions, for Judaism was not missionary. The fruitage of revival was seen in better morals, profound piety, regular sacrifices and larger offerings to the Lord's cause. Human nature is much the same under Gospel rule and there is a constant tendency toward decline of spiritual life. It is worth while to study the old revivals, note the manner of their inauguration, the character of men who promoted them, and the manner of message which awakened the people. Usually one or two courageous souls became themselves thoroughly aroused and then they went out to set fire on other hearts and thus the work spread. We believe every such awakening had at its center a fresher and deeper conviction of the heinousness of sin. A revival always moved in that direction and not in the opposite. Emphasis was laid upon the divine authority of the Scriptures, scathing de-

nunciations were pronounced upon gross immoralities; individual repentance came first, and was followed by social reforms. The movement was not literary or scientific or critical, but was profoundly religious. So it must ever be.—*Central Baptist.*

Gen. Joe Wheeler has addressed communications to the presidents of 300 American colleges asking if they would each undertake the free education of two young Cubans of good character. Up to last Saturday 100 satisfactory replies had been received. In many instances board was also offered.—*Democrat-Star.*

Indianola.—We are glad to welcome our new paper—THE BAPTIST to our homes and hearts—and if it continues to be as good as the first two issues indicate, it ought to be a welcome weekly visitor to every Baptist home in the State. We wish the able editor and general manager great success and continued encouragements.

Religiously, we are holding our own here. The Yellow fever and other conflicting circumstances interfered with our plans and prospects.

Our pastor, R. M. Richardson, tendered his resignation one month ago, but the church absolutely refused to accept it, wishing to retain him. He has labored here for four years. As yet he has not fully decided what course to pursue. May the holy spirit guide for the best and highest interest of his kingdom.

Yours for THE BAPTIST
"CYMRO."

November 24th, 1898.

"Prayer, the key of the day and lock of the night. There is a cell in our hearts where we meet our God face to face. Some people lock the door, and throw the key away." Yours, etc.,

W. A. C.

Learn to meet your friends with a smile. The good-humored man or woman is always welcomed, but the dyspeptic or hypochondriac is not wanted anywhere, and is a nuisance as well.—Selected.

"Tommy," said the teacher to a pupil in the juvenile class, "what is syntax?" "I guess it must be the tax on whisky," replied Tommy. And the teacher thought he was entitled to a credit of 100 per cent.—Selected.

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BOYS YOU ARE WANTED AT Mississippi College.

May the President have a word with you? For 13 years I have had a most delightful work with the girls at Blue Mountain. That is a lovely spot, and my work there was an ever-growing pleasure; but I have given over that inspiring position to my capable and worthy brother, Prof. B. G. Lowrey, and I am to devote myself to the boys and men. I shall have a strong and noble faculty, and we shall be pleased to give you first class college training. We shall try to shield you from all that would weaken you, and throw around you such influences and give you such help as will constantly strengthen you. We want you to be MEN! strong and manly men; and we shall do all we can to assist you in bringing yourself to that glad condition. Come with us and we will do you good.

Expensive? Why, no! It is cheap, if you wish to make it so. One boy who lives 225 miles away, told me that last session he paid board, matriculation, incidentals, books, traveling expenses, everything for \$130! Some go cheaper than that. You can spend more, but you need not.

Opened November 9th. Come, if possible. Clinton, Miss., is the place.
Yours for success,
W. T. LOWREY, President.

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We are aware that our people who suffer from nervous, chronic or long standing complaints do not have the same opportunity to be cured as to the residents of the great cities where the most eminent specialists reside. Dr. G. H. Towner, Detroit, Mich. (P. O. Box 6), who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases, offers to give free consultation by mail to all sufferers. Write to him at once about your case. He will surely cure you.

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